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Universal Magnetism

A PRIVATE TRAINING COURSE
IN THE

MAGNETIC CONTROL OF OTHERS

BY THE MOST POWERFUL
OF ALL KNOWN METHODS

TAUGHT BY

EDMUND SHAFTESBURY

In Two Volumes
VOLUME I

ISSUED BY THE
RALSTON UNIVERSITY PRESS
MERIDEN, CONN.
1929

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DEDICATION

To the thousands of men and women whose experiences have confirmed the teachings in private life of the principles and laws that are now fully presented for the first time in any published work, and whose appreciation has grown as the years have multiplied, this new form of magnetic control is respectfully dedicated by their fellow student and friend, the Author:

EDMUND SHAFTESBURY.

1924

INTRODUCTION

In this year, 1924, new knowledge of the wonderful secret forces of life is being given to the world in these many lessons, and new results in the use of the greatest power in the universe are being assured to our students. Those who have followed our past teachings will be pleased to note the vast advance which has been made recently in this system of training. This progress is solid, for it is built on countless experiments and tests that have never known failure.

Magnetism is the most valuable of all studies. In itself it is the power to influence or control mind and matter. Such control exists everywhere; as between matter and matter we see it in the law of gravity, the law of cohesion, the holding of the mariner's needle to the north, and the drawing of one substance to another; as between mind and matter, it controls all the physical functions of the body, including health and action; as between mind and mind, we know there is a channel of communication through which influences are sent by powers not answerable to the ordinary senses. Every human being possesses some control over others, or some means of controlling others, although they may be unknown and unused.

Magnetism and hypnotism are opposite ideas and opposite terms; yet most persons believe that the person who is magnetized is hypnotized. This is a serious mistake. To magnetize is to make more awake, to attract, charm, enliven and vitalize; to hypnotize is to make dull, sleepy, repugnant, weak, cataleptic and dead as far as the natural functions are concerned. One is always grand and noble; the other is always mean and contemptible. A person who is magnetized is made better for it; one who is mesmerized is made worse for it.

The young woman who recently hypnotized herself to get rid of certain misfortunes that haunted her, went crazy; the doctors said that, had she developed her magnetism, she would have expelled the first condition and avoided the last. All persons may hypnotize themselves; all persons may magnetize themselves. To hypnotize, it is necessary that all magnetism shall be driven out of the body; to magnetize, renders it impossible to hypnotize. This distinction must be well understood, and should be kept constantly in mind during the study of

this volume. You cannot be thin and fat at the same time. You may pass from one condition to the other, but not readily.

A magnetic person may control the hypnotic only so long as the latter lacks magnetism. The former makes an effort to drive out what little vitality of this kind the latter may possess; but the sure way of thwarting all such efforts is by the study, culture and accumulation of magnetism. By such means, the hypnotic rescues himself from the contact of another. Fright, fear, superstition, mental weakness, hysteria and insanity are all overcome and forever expelled by the acquisition of magnetism.

On the other hand, let a person study and practice to become an hypnotic, and he will find his mind gradually giving way, illusions will come across it, fancies will disturb his sleeping and waking hours, figures of outlined forms will flit in his path, sounds will disturb him, and little surprises will startle him. As one woman said, who thought she would like to become a clairvoyant through the process of hypnotism, "Then began my wretchedness." The cure of such a condition is through magnetism. The cure of darkness is light.

Despite the dangers of hypnotism, we present the most complete analysis and discussion of it that has ever been published; and, if the personal assurances of those who have paid hundreds of dollars to other instructors can be believed, the lessons given in this volume are better, more scientific, more thorough, and more effective than any that can be obtained from teachers of the highest rank. We present herein fully ten times the scope and space of any department of previous editions that has been devoted to this one study.

The object is two-fold. First, there should be nothing lacking in a work of this kind and purport. Second, the reason, theory and process of mesmerizing should be understood by all classes, especially by those who are liable to be easily influenced or led astray. There are grades of mesmeric control, from the well known "lapse" of thought to the cataleptic sleep. Magnetism benefits the user and the person influenced. Mesmerism degrades the latter, and is chiefly a plaything for the former. Whether you decide to acquire the art of hypnotizing or not, you should never be hypnotized.

REALM ONE

"TELL me what is that far away —
Where hangs the mist-cloud sullen and gray?
Rising and rolling through clouds of spray,
Tell me, what is it, pray?

UNIVERSAL MAGNETISM

THE POWER THAT BINDS

MATTER UNDER THE INFLUENCE OF MATTER, MATTER TO MIND, MIND TO MIND, AND SOUL TO SOUL.

"GOLD roses, climbing, clasp a casement round,
Down on the gray stone still their sweet heads laying;
Below there stands a pale nymph, ivy-crowned,
A strange air playing: —
'Fain would I wander in the sun-stained gloom
With thee; might this charmed hour forsake us never;
Might but my steps, retraced, this quiet room
Re-enter ever!'
Still sob the viol-strings their slow refrain;
Her eyes uplifted, through a tear-film glisten, —
'In years far hence I'll come to thee again,
And thou wilt listen.
Ah, then my spells shall compass thee around,
With wild airs whispering, and fair lost faces;
And thou shalt hearken to my viol's sound
In shady places.' "

LIFE

"LIFE! I know not what thou art,
But know that thou and I must part;
And when or how or where we met,
I own to me's a secret yet.
To the vast ocean of empyreal flame,
From whence thy essence came,
Dost thou thy flight pursue, when freed
From matter's base encumbering weed?
Or dost thou, hid from sight,
Wait like some spell-bound knight,
Through blank oblivion's years the appointed hour,
To break thy trance and reassume thy power?
Yet canst thou without thought or feeling be?
O say what art thou, when no more thou'rt thee?
Life! We've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night, but in some brighter clime
Bid me good-morning."

Universal Magnetism

"THE woodland silence one time stirred,
By the soft pathos of some passing bird,
Is not the same it was before.
The spot where once, unseen, a flower
Has held its fragile chalice to the shower,
Is different forevermore.
Unheard, unseen,
A spell has been!"

UNDER THE CLOUDS a lad lies dreaming. Beneath the branches of a wide-spreading apple tree, on the browned and worn sod, he rests in open sleep, his mind locked in study, while overhead he views the idle vapors as they float dreamily by. The verdure above bends down to give shade and cooling protection to the verdure beneath, so that he catches glimpses of the sky only through spaces made by the yielding boughs.

He wonders at many things. The trees, the shrubs, the plants, the flowers all nod obeisance to the sun and its

flooding light. They lift themselves up continually. The rock clings close to the ground. The volume of air outspreads itself around the globe, yet has so much weight that to lift one inch of it from the earth even so slightly, would require pounds of force. On the bosom of this air, the clouds glide like boats in the heart of the sea. They do not attain the top, nor reach the bottom, until they condense and become heavier than their buoyant master. At times they reach dizzy heights; then again they crawl along the crests of hills; or, in sheer weariness, they approach the ground. Yet in all their wanderings they are chained to this planet by a single law.

The apple tree is strong and mighty. Its roots are giants. They have gone down many feet in search of perpetual moisture. They have spread in all directions, seeking food from the rich stores in the soil. Their commerce is borne on the bosom of climbing streams, even tending to the top, outward and upward to the light of day as it is poured forth from the sun. This central fire and force seeks all life; and, to answer its call, matter itself is carried up out of the solid earth along with the living tendencies that subdue it. Thus inert material rises from its bed of clay and is kissed by the god that molds it into being.

Hanging aloft on the freely swinging branches of the apple-tree, the fruit is glowing in newly painted colors, bright from the freshest touch of nature. Drop by drop, particle by particle, the juices and the substance have been drawn out of the ground, from depths profound, up through the trunk and branches to the stem on which the golden apple hangs. The dreamer beneath watches it swaying in the breeze; sees it hesitate for a moment; and notes its quick flight to the earth. It came, not by some force that hurled it down, but by an attraction that drew it.

What that influence was, that could return matter to

the material fund from which another power had taken it, seemed too subtle a problem for human intelligence to solve; and, though centuries have elapsed since the dreamer first caught the spirit of its meaning, it still remains unsolved. To ascribe a misunderstood process to supernatural control is always the height of error. No thinking person who respects his own intellect will fall back upon the occult excuse for an explanation of what he cannot comprehend. If this is to be the goal of investigation, the child will never become a man. "Superstitions would soon die out if so many old women wouldn't act as nurses to keep them alive."

The masses that court superstition pass by the greatest mystery of the universe. Why does an object fall to the ground? What holds the planets fast within the influence of the sun? If you answer one, you cannot answer both. It will not do to say it is the attraction of gravity; for the heavier a thing is the less it falls. If the object were as great as the earth, the earth would rise up to meet the object, and to that extent lessen its fall. The giant orbs that sail in majesty through the still skies of night, cannot get away if they would. A rope of influence binds each to its place, beyond which there is no wandering. To our humble minds it would seem as though some actual chain must be employed, else why could not the planet fly away at will?

Holding myriad tons of matter in easy sway, checking their advance by consummate skill, and never releasing its momentary interest over little things, some influence as powerful as the universe itself pervades all existence from the least to the greatest, and there is no analysis of science that can solve the mystery; so it goes unchallenged. Turn whichever way you will, this influence is always at hand. It is found in the microscopic sea, in the teeming ocean of visible life, and in the vast ether of the sky.

1

Magnetism is universal.

This is the First Principle. Much of the mystery of existence may be accounted for when we come to recognize the fact that the forces of nature obey the great law of magnetism; although man is powerless to explain the reason or the origin of this law. It is not necessary to shut ourselves up in a narrow world of belief, and grope outward in the dark, wondering what this mystery is. God works through recognized forces, fixed in their laws and natural in their results. Superstition is merely the inability to account for causes.

Life is more easily solved if we can come to understand that there is a force called magnetism which holds all existence together and impels all growth and all change. A body flying through space would go on in a straight line until it collided with another, and it would never cease going if no other were in its way, were it not for some magnetic influence that called it back. This earth is as free as any such object; it starts every year to go off into space and gets a few millions of miles farther away from the sun in June than in December; but if it were not drawn back, it would soon become an iceberg wandering in a void and bearing on its bosom nearly two billions of entombed humanity who had frozen to death.

It is wise and merciful that this earth is held to her course, and is brought back when she begins to wander off. What holds her in place? A cable over ninety millions of miles in length might fasten her securely to the sun; and, swinging at its end, she might whirl through space in joyous security; but the sun has other children to control; the many cables might become tangled; the weight might be intolerable; the end in the planet might

be difficult to fasten against man's attempt to cut it loose, and the heat of the sun would surely melt the other end; so a long distance magnetism is employed to hold the earth in place.

What this magnetism is that throws out a far-reaching control so many millions of miles in space, and keeps all the planets in their proper realms, cannot be known or explained. It is best to call it an influence. It is not a substance. It is not an ether. It has all the power of a cable, or a rope as many miles in diameter as you choose to imagine, but it is neither. All stars that shine in the sky are supposed to be the central orbs of systems like our own, each holding their subjects in sway by the same law of magnetism; and it is a wise provision that these systems are far apart from each other, for they would draw one another out of shape if they could.

The centrifugal force of the planet is said to keep it in motion and ever tending to fly from the sun, while magnetism holds it in check, or calls it back. This may account for the fact that the orbs in this solar system are kept regularly in their places, and move with the precision of clockwork. But it is either true that the magnetism of one solar system is limited to its own realm, or that it extends into space beyond its own realm. In the latter case, no matter how feeble it might be, some influence would travel to other systems; and, as time is nothing, such influence would eventually bring the whole heavens together. Such is possibly the destiny of the universe, or one of its changes; though the same laws that now prevent conflict in our system might protect the orbs in the more general melée.

From the larger influences of magnetism, you may come down to any lesser use and still find this force at work managing things. Rays of sunlight are undoubtedly atoms impelled forth by the sun; and they might travel on forever and be lost in space, but for the in-

fluence of their own magnetism which causes them to unite and join the nearest orb in making up its bulk; or else they might go back to the sun, and no planets be built. The earth and its sister orbs are all thus taken from the sun; and scientists have shown that the latter is losing some of its light and size, as you may ascertain by reading any extensive work upon the subject of the sun. From the greatest to the smallest, and through all matter from an atom to a world, magnetism is universal. It is the executive power of creation and of creative progress.

2

All matter is endowed with magnetism.

This is the Second Principle. We may judge of the whole universe by what we are able to ascertain in and on our little globe. As it is well proved that the earth is made out of the sun, the material of one must be the same as the material of the other. Even rays of light are infinite mineral atoms of sun-matter, out of which molecules are made. Time, which is nothing, is alone necessary to the construction of all objects, from particles of dust to great planets out of a single structure, the indivisible atom.

Let this atom hold in itself the power of attraction, and we see at once the solution of all questions relating to magnetism. By a certain class of affinities, molecules, which are the basis of the chemical elements, are built out of atoms, each and all alike. It is not what a thing is, but how it is put together, that determines its size, shape, weight and strength. Chemists tell us there are about seventy elements from which all matter is made, whether liquid, gaseous, or solid. These elements are changing in number, as discovery reveals their identity

with others, or separation from old affiliations. We will assume there are seventy. They account for all the material world, with its contents, animate and inanimate; and for all the orbs in the solar system, as well as for the sun itself.

These elements are arrangements of molecules, and what they are depends upon the construction of their molecules. The latter need be nothing more than fixed arrangements of atoms. Single atoms flying loose are light. This is elementary, and is the beginning of all matter. Let atoms come together as twos, or in pairs, and the result would be the lightest gas known. Magnetism is eternally tending to bring atoms together. The impulse of fire is tending to separate them, and thus in the dark night a fire produces light. The greater impulse of the sun drives them forth separated, but light soon changes to gas of some kind. One kind of atom, one shape, is all that is needed. Arrangement in pairs, and in fixed conditions, will produce gases, liquids and solids; first by forming molecules; next by the affinity of fixed classes of molecules for each other.

Magnetism expresses itself in every act of material construction. As soon as the atoms are sufficiently released from the impulse of the sun's force, they obey their own laws of affinity, and come together under some guiding intelligence in fixed conditions. The same thought that tells the seed of the flower to send down roots, and its root fibres to draw certain sustenances in particles from the soil is able to make classes into which atoms may arrange themselves. Thus there are but two necessary forces behind all creation, mind and magnetism; and of these the single, indivisible atom is the agent and instrument.

That force which calls the atoms out of their onward rush from the impelling energy of the sun and draws them together, is atomic magnetism. That which holds

them in combinations for the construction of chemical elements, is molecular magnetism. Scientists call it molecular attraction, which is the same thing. That which causes a mass of matter to hold together is cohesion; and this is also magnetism. That which draws one mass toward another is gravity; and this likewise is magnetism. In fact, it may be safely asserted that the same original atomic magnetism attends the particles and follows them all through matter, causing the phenomena of cohesion and gravity. Without this primitive energy, it is not possible to explain either force.

Whether the precise statement of the theory is accurate or not, something akin to it is the fact, and that is the important part of it. Therefore, when atoms, mind and magnetism are at hand, creation may begin. Nothing else is needed. Atoms furnish the basis of all material construction; magnetism is the force that constructs; and mind determines how and what shall be made. Atoms could not create themselves; magnetism is an endowment, and endowments imply a giver; mind is thought whose limit is omniscence requiring a supreme intelligence behind it; and all these essentials are results, not original causes. They compel a recognition of the Creator; unless it is true that something can originate from nothing. As the study proceeds, we shall see the use of the endowment of magnetism in every act of life and in every operation of matter from the least to the greatest. Without it, all substance would fly apart, all growth cease, and all thought be barren.

"As ships that pass in the night
And speak each other in passing,
Only a signal given and a
Distant voice in the darkness;
So on the ocean of life we
Pass and speak one another,—
Only a look and a voice, then
Darkness again, and a silence."

3

There are no non-material forces.

This is the Third Principle. We would not think of calling electricity a spiritual force. Its operations are becoming more and more known; but what its substance is, and much of its real nature, are yet undiscovered. Still we regard it as a material force. The same is true of other laws, such as gravity and cohesion. The object falls to the ground, but the power that brings it down or holds it there is not spiritual. The atmosphere is lighter than the earth, but none of it is lost in space, for the same law of gravity keeps it within the range of this orb's attraction.

No more serious puzzle is possible than to explain wherein gravity has its existence, or what it is; for we know merely what it does. Is it matter? No one thinks it is. It dwells in matter, so we are told, and yet there is no evidence that it dwells anywhere. The law of cohesion is fully as mysterious. We see masses held together by some silent power, each molecule clinging to each other without hook or lashing cord. Such a force is marvelous, yet it is not spiritual. No one pretends that a spirit keeps iron together. Perhaps the power itself has no material existence, but it lives in matter, and for that reason must be classed as a material force.

Electricity is called a fluid, chiefly because it emits a spark in small currents, or a ball of fire when larger masses or volumes are expended. This evidence of fluidity or of fire may be purely deceptive. A cold stone, a meteor flying through space is invisible; but let it strike the atmosphere that surrounds this earth, and the speed will create a friction that will make the object red-hot, sometimes consuming it by reducing its solid ma-

terial to gas. Why may not lightning and electricity set the air itself on fire, or the gases in the air? When the current is perfectly conducted from place to place, it is invisible. Resting in a storage jar, it shows neither light, heat nor fire. It is in breaking that it shows itself, and its breaking is merely an attempt to leap some distance which impedes its course; or the ball that seems so clearly visible and so powerful may be a collection of matter caught up and carried along by the fearful rush of the current.

It is in interrupting the perfect course, in making a break in the line of travel by which it is conducted, that every known quality, attribute, characteristic and power of electricity, are known; and any instance that seems to contradict this statement can be analyzed down to its exact truth. On the other hand, there is no fire, no light, and no heat in either electricity or lightning when uninterrupted. The message that speeds from Boston to San Francisco gives no evidence, night or day, of its existence; nor would the operator be able to recognize it unless he were to check it and read the meaning of its interruptions. The principle of the telephone is in the disc-vibrations which interfere with the electrical currents by the action of the vibrations of the voice. Light is produced by imperfect conduction, which amounts to the same thing as partial interruption of the flow.

Our purpose in this line of thought is to suggest that perhaps electricity produces, but is not, fire, heat and light; because these appear only when the current is active. If so, then it may take its place with such forces as gravity and cohesion; the former causing large bodies to approach each other, the latter holding molecules together. These all affect matter, yet have no material existence; and are probably endowments of matter. They are not non-material forces; for, if so, they would be endowments of spiritual life. Because a ball thrown in

the air will drop to the ground, does not prove that its falling is due to some spiritual attribute. Gravity is not matter; it is an endowment of matter; and is therefore a material force.

The time is ripe when, in the history of mankind, the fear of the unknown should be abolished. No one hopes to grasp the reins of knowledge whose mind is unable to travel; for we are shut in on this little orb, without opportunity of stepping off to visit the sister spheres of the sky, and all beyond us must be viewed in wonderment. What we can learn is the nature and purpose of the laws at work in our own bodies, in our minds, in our souls, and in the operations of life about us, reserving the discovery of the great universe itself to some happier era, and in some nobler clime, to which we may be invited, or from which we may be excluded.

4

The two necessary forces behind all creation are mind and magnetism.

This is the Fourth Principle. It is not what matter can do, but what can be done with matter, that makes life powerful. Forces count for everything; matter for nothing. Archimedes could have moved the world had he been able to find a fulcrum on which to place a lever, and the energy would have controlled matter, even though it were not material. It so happens that chemistry can analyze nothing but matter, or that which is used, not that which uses it. This is a small field of analysis in the realm of creation; though complete in itself.

Creation involves the necessity of something to build with. The architect first ascertains what he is to do, the size, shape and uses of the structure that is needed.

He plans it; this is mind. He then turns it over to the energy that is to do the work of building. Magnetism is the builder of the universe. In order to erect a structure, mind and energy must spend themselves on something material. This is true when God builds, or when man builds. Matter is merely the substance to be used to give shape and reality to the forces that exist; and it cannot be possible that there is any existence without matter. This assertion does not intrude upon the idea of the life of the soul.

All energy comes from magnetism, whether individual or collective. Individual energy is that which each atom possesses to attract others to itself. Collective energy in chemistry is that which each molecule expresses in establishing its affinity for others of its class. Collective energy in life, whether animal or vegetable, is the nervous force behind the muscles, or the mental force behind both. These concern us most in this present study. As life comes up the scale, and as matter increases in the size and importance of its arrangement, the collective power of magnetism becomes greater and more useful. It reaches its climax in mankind.

Mind is associated with organic matter. By this kind of matter is meant not only that which is part of some organized body in the animal or vegetable kingdom, but also the general fund of disorganized life which is wanting to enter again into organized bodies. This fund may be associated with inorganic matter, yet be no part of it. Wherever protoplasm will form, there is mind. The cells from the tiniest bacteria up to amœbic structures, and every form of plasmic growth, are impelled in their natures by intelligences that lie in the nuclei in the parts called ids. Each perfect cell, or life, contains a nucleus, and each nucleus contains an id. Here we see matter, magnetism and mind. The mass of the cell is the material part; the nucleus the nervous or magnetic part;

and the id the intelligence. These are collective energies, and dwell in matter as endowments of it.

It seems that these forces have been given to matter, and that it then has been left to work out the problems of growth under the direction of accident and circumstances. The cell development of plants is necessarily the result of an ever present intelligence in the cells and plants themselves; but such an intelligence blindly follows wherever it is bidden. One variety goes on renewing its kind until a chance mixture in the seed, or the directing hand of culture produces a deviation; then the same intelligence within the life goes on as blindly as before. No human mind can conceive the full process, nor human skill execute the work required in the making of the simplest plant; and, were the thoughtful care suspended but a minute, the structure would collapse; yet such intelligence is altogether blind, while keener than the brain of man.

The same skillful but impulsive energy is seen in the magnetism with which all matter is endowed. No work could be more perfect and more far reaching, yet at the same time more blindly done. But we have the satisfaction of knowing that, as organisms rise from their lower planes, the collective mental and magnetic energies concentrate themselves in brain and nerves, and then assume command, not only of themselves, but of the matter and life around. It seems to be the will of nature that combination and concentration of the very forces that produce themselves shall come to direct and partly control themselves.

"Gather a shell from the strown beach
And listen at its lips: they sigh
The same desire and mystery,
The echo of the whole sea's speech.
And all mankind is thus at heart
Not anything but what thou art:
And Earth, Sea, Man, are all in each."

5

Magnetism is a positive force.

This is the Fifth Principle. There are many kinds of magnetism, but they are all probably resolvable into the same force. We believe that force to be electricity, and to be the same whether it is manifested as mere electricity or as some form of magnetism. It is common to hear of mechanical magnetism, of vegetable magnetism, and of animal magnetism; but, when that which is termed mechanical was found to be an associate of ordinary electricity, investigators began to see if one was really not a condition of the other.

The force that leaps from the clouds in the thunderstorms was suspected by Franklin to be of the same nature as that which was generated by the electrical machine. He believed that he had proved this to be true; and, as the latter was known as mechanical or machine-electricity, it was perfectly proper to speak of the same energy in nature as mechanical, although a difference in terms might be of some slight value. These constitute the two great divisions of this force. It is, however, debatable whether that electrical energy which is well recognized as the foundation of animal vitality is identical with mechanical electricity, is one of its uses, or is an entirely separate force; and this may be worth considering elsewhere.

That animal life possesses electricity has been an established fact for some thousands of years. The skin and hair is capable of generating by friction the common mechanical electricity, and this we have no right to regard as anything further. By animal electricity is meant that which dwells in the life of the inner organism. We stroke a cat's back, we run a comb through our own

hair, we rub our hands together, we walk on the carpet; a spark that flies from the tip of the finger, or that portion of the body which is first brought in contact with a conducting agency, must be classed with those types of electricity that are generated by mechanical devices, for they are identical in character.

Persons who throw off sparks developed in any of these ways are fond of believing that they are charged with an abundance of magnetism. In this they are mistaken. Energy so acquired is never retained; even the slight moisture in the air absorbs it. This may be seen from the fact that there is no storage resulting from friction of the hair, as the cat neither gains nor loses by the operation. It is very easy to excite surface electricity by rubbing the feet upon a carpet, and this is no deeper than the cuticle; it spends itself if not used at once. It has not been generated within, is not carried within, and vanishes almost in the making. On the other hand, the person who is able to generate electricity by controlling the life forces within the body, is also able to retain it and use it at will. One such person, possessing determined energy, will throw off hundreds of sparks from the tips of the fingers, and yet check them instantly if so desired. He can take the hand of another and send a current of fire through the body, or yield nothing but a cold and clammy touch, letting out or holding back as he may decree.

Animal electricity answers to all the laws of mechanical electricity; the only seeming difference being in the fact that the former is controlled largely by the will of man, while the latter runs free. This difference, however, is not real. Man collects his energy from the general fund of nature, and holds it in storage by some kind of insulation. He bottles some part of the lightning, draws this force out of the still atmosphere, or generates it by chemical action; the animal organism does all these. From the remarks thus far made it is apparent that the

body is associated with both mechanical and animal electricity. But there is another and more important kind which is connected with the growth of the body; and this may be called vital electricity. Then the brain is a special organ whose thinking process depends entirely upon still another kind known as mental electricity. Later on in this volume we will discuss these and more besides.

Electricity and magnetism mean nearly the same, but there is a distinction between them. No sooner was it discovered that electricity was a standing as well as a moving fluid or energy, than the other fact appeared that it existed for the purpose of attracting or repelling. It was as though matter had been endowed with affinities and dislikes, and then electricity was a force extracted from these two characteristics. Held in abeyance or under control by being insulated, it is always seeking the means of escape either toward some condition whose influence it obeys or commands, or from an enmity which repels it. It has been said of it that it is positive and negative; that two positive currents repel each other; that two negative currents repel each other; and that a positive current and negative attract each other. It has been claimed that these are opposite uses of the same energy.

No magnetism exists that is not electrical in its nature; and no electricity exists that cannot be turned to magnetism. This is true of every kind, mechanical as well as others. Those who are most successful in harnessing the forces of nature are free to admit that while much is understood of the uses of this power, little or nothing is known of what it is, or in what condition it exists. The spark, the flash, the ball of fire, or the bolt of lightning, may be matter consumed by the speed of this energy, and not the force itself; therefore, until more is known of its true nature, it is not safe to regard it as fire, heat, or any

form of these. Water thrown upon a burning building in a quantity less than sufficient to drown the flames, will add to them and burn like oil; so the lightning that travels through vaporous clouds at the speed of many miles a second may turn moisture to fire and leave a gleaming path of combustion even at the end of its course.

If electricity is an energy merely, it may be of the same kind, or identical with gravity and cohesion. We know that particles are held together by the attraction of their atoms or molecules, and that these are not fastened by interlacing or hooking; we also know that under other conditions particles of solid matter fly apart and become antagonizing gases; these are due to magnetism and repulsion. We believe that fire is one form of this repulsion, and solidity its absence. Cohesion then is an energy. Gravity is a similar force, and may be identical with it. It is powerful enough to hold all the elements and properties of this planet together under one system of government, to hold all planets and their intervening orbs together in the sun's great family, and probably the sun itself in its proper place in the universe. It is possible that electricity is merely the energy of gravity collected out of matter for temporary uses; and it seems almost probable that this is so for all matter is imbued with gravity, all gravity is an attracting force that is at home or in equilibrium when undisturbed, electricity pervades all matter, is restive when out of equilibrium, and is quiet when back again in matter.

If you will imagine two particles of matter so small that you can see them only under the most powerful microscope, clinging together without an apparent reason; and the myriad millions of other particles holding themselves together in the same mass, you will have an illustration of what is meant by the magnetic property of common electricity. Where this property exists, whether in or through the mass, or at the edges or sur-

faces of molecules, is not known. Whether it is a mind, or an intelligent force with which all things are blindly endowed, amounts to one and the same thing. It is electrical energy, magnetic because it attracts, because it controls other substance, because it holds together the parts that must be bound to each other to make the strength of the whole, and because it obeys other master-minds.

Vitality may be a separate fund, and intelligence still another fund, dwelling apart by themselves and coming to matter when conditions are ripe for action; or vitality and intelligence may dwell in a certain division of matter through which they control such other portions as they may be able to influence. In the first case these forces make use of matter; in the second case they dwell in it and are blindly attached to it, following fixed laws in their operations. Like the energies which are called gravity and cohesion, vitality and intelligence may be uses of electricity; and, the more we study them, the easier it is to believe that all power can be traced to this one mother-force. How much of this may be true may, for the present, be held as problematical. Those who regard the universe as divisible into two parts, the material and non-material, subdivide the latter part into energies of material, and into spiritual forces; but, until a single energy whether attributable to matter or spirit can be described, it is too early to construct a system of explanation based upon laws of the spiritual. There is as much mystery attached to the forces which we know govern them, as to those which are supposed to govern the soul; and the mind at times gives evidence of supernatural powers which defy all explanation. It may be true that one and all are merely different uses of one great endowment, electricity or magnetism. These problems and questions will receive full attention in the pages of this volume.

Magnetism, on its positive side, works for life and growth. When it welds particle to particle it gives form to matter; it constructs, and out of it we get the strength of iron, the tenuity of wire, the elasticity of rubber, and all those qualities which make these forms useful and yet of different characteristics. On no other ground than magnetism can these things be accounted for. Release its positive and affirmative nature, and form is lost, molecules drop apart, decay sets in and life, growth and constructile strength no longer exists. It lifts the vapor from the ground, separating it from water by a change in specific gravity; then, when it has attained its height in the atmosphere it is again given over to the magnetism of gravity by condensation. Under a similar operation it prevents rivers from freezing to solidity and thereby becoming useless. It interchanges the strata of air producing temperatures and barometric changes whereby vegetation is protected. In this way we might go on almost indefinitely citing instances of the usefulness of magnetism as a positive force; the loss of any one of which would instantly destroy all life on this planet.

Mind and thought are magnetic phenomena. The physical brain is a battery of electricity peculiarly adapted to those vibrations which occur for the reception of ideas, and those other vibrations by which ideas are generated and sent forth into the system to be enacted into realities. It is not the reception of an idea, but its formulation and going forth out into the great sea of human thought, that exhibits the positive power of man's magnetism in this realm. The power behind the creation of ideas, whether from the reasoning faculties or from the will, is something that becomes a tremendous energy under the stimulus of the being in control. Not only in what is said, but in the way in which it is uttered, in the vital energy that propels its utterance, in the magnetic fires that burn in the tones of the voice, and in the

vigor of mind which makes the same idea a different instrument of power when put in a stronger framework of construction, does positive electricity show itself in the life of one who is supreme master of the faculties with which nature has endowed him.

Hypnotism is a negative condition.

This is the Sixth Principle. The word negative may have more than one signification. Ordinarily it means a denial or refusal to believe a certain affirmative proposition. Again it means the mere lack of anything, and in this use it denotes absence. In speaking of electricity it is merely a term of convenience supposed to distinguish one kind of a current from another, although the idea of repellant action is associated with it. We are speaking of a condition that is the opposite of magnetism, and in so doing our use of the word comes close to the meaning of absence.

On a sunny day we sit beneath the shade of a large tree and our principle reflection is that we are out of the intense light; but there is brightness all around us in lesser degree. On a cloudy day we see the earth entirely enveloped in the protecting shade, but the sun is shining above it all. In the night we ride on the dark side of the planet, not thinking or stopping to think that the very darkness in which we are enveloped is the negative condition of the sunshine; but no night is so dark, not even when the clouds shut out the stars, that there is not some light somewhere out of doors. It is only when we shut ourselves within walls more opaque than sky-clouds that it can be said that all light is extinguished; and even then the phosphorescence of the brain shining in the eyes, and of germ-life, steps in with atomic rays.

There is no shadow without light; so there is no hypnotism without magnetism; light is a positive force, shadow is a negative condition; it cannot be called a force as it possesses no energy. Take all the light away and darkness would be complete; take all the magnetism out of a person, and the hypnotic condition is then complete, assuming that life remains. As it is difficult to find absolute darkness, so it is rare that magnetism is entirely lacking in a human life. Light comes from the sun directly, from the electric current, from coal, wood, the candle and the many forms of combustible material, as well as from phosphorescence, which is the glow of elementary atoms widely scattered. Light is, therefore, of every kind and of every degree of intensity; and the same may be said of magnetism, except that, while it is more limited in variety, it has the widest possible range of force and quality.

What seems less intense darkness at one time than another is merely a variation of light either in its quality or quantity. We often meet persons of whom we might say, carelessly speaking, that they are entirely devoid of magnetism; being straws in the wind of others' influence; so we often enter rooms, or pass through groves at night, where darkness seems to be complete, yet some light is there. These remarks are made to illustrate the point that few persons exist without some magnetic vitality. Strictly speaking, it cannot be said of them that they are in the negative condition referred to under our principle; so, strictly speaking, we can rarely ever declare any place to be absolutely dark. Darkness, however, is generally referred to as a condition opposite to that of light; and we designate that state in which the magnetic energy is low as partly hypnotic; although not involving complete unconsciousness of the natural mind.

It is necessary to understand that hypnotism does not always or generally exhibit itself in the sleep state.

There is a certain average line in which the magnetism of an individual may be said to be normal; above which it may be called abundant and therefore, positive, as we use the term; and below this dividing line, as the vitality departs from the average or normal, it enters into the hypnotic or negative condition. With this understanding we can make clear to our students the various degrees of influence by which persons are more or less deprived of their magnetism below the normal plane, and are brought into the hypnotic state, without showing any semblance of sleep. Thus hypnotism, in a partial state, manifests itself in persons who are wide awake and have no knowledge that their magnetism is being taken from them. This corresponds to the partial absence of light, when gloom prevails without actual darkness.

The true cataleptic sleep involves a loss of consciousness in the natural mind; all the functions of the body are at a standstill; breathing has ceased, so that death might be announced were it not for some symptoms which indicate the trance condition; and the nerves are insensible to pain, in so far that they may be subjected to flame without recoiling. This is a complete negative state, in which all magnetism is absent. Such a condition comes on of itself through the process of disease that separates the storage batteries of vitality from the nervous system, rendering the mind useless. The body is dead in a magnetic sense, but lives for days, and even weeks, as an insensible piece of plant life, its only functions that are alive being those that are directly inherited from the vegetable kingdom, and these in a minimum degree.

So extreme a condition is rarely met with in any human being who is not actually diseased. As in the case of Bishop, the mind-reader, it is sometimes possible for a person to put himself in this depleted state; but the clairvoyants, of whom there are a few who are genuine, rarely ever enter the full cataleptic state, as it is not necessary

in order to open up the sub-conscious mind. This shows that the faculties which awaken under the hypnotic influence are not necessarily developed by a prior exhaustion of magnetism, after the first experiences. In the attempt to subjugate the will of a person, it is generally considered necessary to completely expel all magnetic vitality; but this is used in the sense of expelling all light from a room that is only ordinarily dark. The word complete, as will be seen, does not mean totally complete, except in true cataleptic conditions.

It was formerly supposed that hypnotism resulted from a peculiar influence exerted only by a person gifted in that direction. This is now known to be untrue. There is no such thing as the gift of hypnotizing; but it does require skill and a special talent for suggestion. Hypnotism brings on a cataleptic sleep, but cataleptics are not able to show the uses of the sub-conscious faculty until they have been led on by his art of suggesting to them the things to be done and said. Ordinarily the victim of the disease known by this name is worthless as a subject for experiment in this line; so would a person be who had been put into the usual hypnotic sleep without the aid of suggestions to open out this faculty. We, therefore, see that an operator is required, who must handle his subject with skill and turn the hypnotism to account.

Instead of the gift of hypnotism, we must speak of the gift of suggestion; and this is an art that is rare indeed. Perhaps we may be wrong in inferring that it does not require skill to bring on the cataleptic sleep; it does require skill to exhaust the magnetism of another person, but this belongs to one who is able, through superior magnetic vitality, to absorb what energy there may be in the subject, which of itself leaves him in mesmeric sleep. The first essential is to find the individual who may thus be overcome; the second, is to find one who has sufficient magnetism to conquer the other; the third, is to combine

with the latter the skill of suggestion, so that to take advantage of the mesmeric sleep. All this would look as if there must be some person gifted in hypnotizing; and, taken in a popular sense, all persons are so gifted to a greater or less degree, except that they have not the skill to follow up the advantage by the art of suggestion.

Self-hypnotism is more common than that of personal influence. This being true, it may be understood how a man who had never practiced either branch of the art in his life, on catching a friend of his in the act of mesmerizing himself by looking at a silver ball, put to test what he had read in books by making suggestions just as his friend was falling into the hypnotic sleep. To his surprise the latter talked and acted like an experienced subject; he obeyed the amateur operator to a degree of perfection that finally alarmed him; and he had some difficulty in bringing him out of this condition. The most surprising result of all was the fact that he secured control over his friend so that he could put him into the mesmeric sleep at will. This shows that there is no such thing as the gift of hypnotism, that the state of subjection may be produced by other causes than those emanating from the influence of individuals, and that any person who is reasonably magnetic may step in with the art of suggesting and turn the sleeper into a subconscious subject.

"In thy soul, as in a sleep,
Gods or fiends are hidden deep,
Awful forms of mystery,
And spirits, all unknown to thee;
Guard with prayer, and heed with care,
Ere thou wak'st them from their lair!"

REALM TWO

"YOU meaner beauties of the night,
That poorly satisfy our eyes
More by your numbers than your light, —
You common people of the skies,
What are you when the moon shall rise?"

PROTECTION AGAINST HYPNOTISM

"ROUND the first object doth it overflow,
Which, be it fair or foul, is sure to win us
Out of ourselves. We clothe with our own nature
The man or woman its first want doth find.
The leafless prop with our own hands we bind,
And hide in blossoms; fill the empty feature
With our own meanings; even prize defects
Which keep the mark of our own choice upon
The chosen; bless each fault whose spot protects
Our choice from possible confusion
With the world's other creatures; we believe them
What most we wish, the more we find they are not;
Our choice once made, with our own choice we
war not;
We worship them for what ourselves we give them."

LUCIFER'S PHILOSOPHY

"AY, if forgetting and eternal hope
Were not to destiny so closely wed;—
The one doth heal thy bleeding wounds,
The other closely screens abysmal depths,
And gives new courage, saying, —
Rash hundreds found a grave therein,
Thou shalt be the first to safely leap it o'er.
Hast not thou, scholar, full oft beheld
The many freaks and whims among
The parasites that brood and breed
In cats and owls only,
But must pass in mice their earliest stage
Of slow development?
Not just the one or other mouse
Predestined is the claw to feel
Of cat or owl; who cautious is
May even both avoid, and keep
In ripe old age its nest and house.
A relentless hand doth yet provide
Just such a number for his foes
As its presence here on earth
Ages hence insures.
Nor is the human being bound,
And yet the race wears chains.
Zeal carries thee like a flood along:
To-day for this, for that to-morrow,
The funeral pyres will their victims claim,
And of scoffers there will be no lack;
While he who registers the count
Will be in wonder lost, that wanton fate
Should have maintained such rare consistency
In making, matching, marring,
In virtue, faith, and sin and death,
In suicide and lunacy."

Protection Against Hypnotism

"The soul, secured in her existence smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grown dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

A COMPLETE COURSE OF LESSONS IN THE DEFENSE AGAINST HYPNOTISM

"I sent my soul through the Invisible,
Some letter of the after life to spell:
And by and by my Soul returned to me,
And answer'd "I Myself am Heav'n and Hell."

NOT everything that can be acquired is worth acquiring. The privilege of putting a defenceless person to sleep, and then waking him up into a different state of consciousness wherein he is made the victim of your own whims and the stray influences of other minds, is sought because it is considered an evidence of power. The graver question is, whether it compensates for the trouble and efforts that are entailed upon the operator, and the injury it does to the nervous system of the subject.

As long as the matter remains so obscure as at the

present time, so long will men and women seek the knowledge that will enable them to acquire the power of hypnotizing their fellow beings. You may not know it, but the numbers that are eagerly inquiring for this knowledge are surprisingly large. Most applicants disclaim the intention of taking advantage of those they may control, even deeming it praiseworthy if good is done them through this means. In personal letters, almost without limit, we have for years advised all correspondents to drop the idea and cling only to the nobler art of magnetism; but, amidst it all, there comes the persistent demand for a clear understanding of hypnotism. Men and women will have the knowledge, cost what it may. Our duty was then made plain.

Deception and fraud are more rampant in this line of publications than in most any other. Those who know how the art of hypnotizing is acquired seem unwilling to part with their knowledge; for what good reason it is hard to say. Those who know something of this art, but not all, are most free to impart this and much more added. The result is that the public are never sure of what they are getting. Only recently we saw a private pamphlet for which a man of intelligence paid fifty dollars; and it contained sixty pages of impossible instruction, mixed with good and bad advice. We showed the uselessness of the work by comparing the pretended lessons with the genuine; the former wasting energy for nothing, the latter giving results in a satisfactory manner.

A wife asked for instructions of such a nature that would enable her to control her husband so as to prevent his ruin through drink. The request was a worthy one, the object in view most commendable; but hypnotism could not check his appetite for liquor except when he was in a sub-conscious frame of mind, or partly so; and we advised magnetizing the man instead of hypnotizing

him. After repeated letters and arguments we succeeded in explaining the difference, with the result that the woman adopted magnetism and made a man of her husband. A similar request came from a woman who loved a young man and desired to secure his consent to marrying her; so she asked for lessons in hypnotism, thinking that a cataleptic would propose to her. He might do so while in that condition, but not intelligently. We showed to her the difference, and she used magnetism with perfect success. We cite these two cases, which really are typical ones, because certain advertising teachers strongly advised the use of hypnotism, and failure could not be avoided.

All persons may acquire magnetism, and most persons may learn to mesmerize. No one need fail to magnetize; many fail to mesmerize. Of those in the latter class who do fail, the majority do so, not from lack of knowledge or correct training, but from lack of courage and tact at the crucial moment; as, for instance, when the subject is poised in that doubtful mood when a quick release will seem like a gift from the operator, and he is left too long before being released; thus realizing his own power instead of the manipulators. For this reason and because of tact at the right moment, or second, many subjects are lost; and it may, therefore, be said that all persons who might become hypnotizers, will not. Yet the advertising teachers go on guaranteeing that all will acquire the art. If it were true that all **may,** it is not true that all **will.** A commercial college promised that every pupil in its charge would become a good penman, and learn to write a neat and beautiful hand; for the reason that the art was one that all could acquire. This may have been an honest fallacy. It is true that nearly every person, if not all, may learn to write a neat and beautiful hand; but it is not true that half of those who may do so, will do so. The same is true of hypnotizing. Very few of those

who are unable to acquire the power, have the tact to win at the crucial moment. Some who fail at one time, succeed later on.

Patrons of reliable teachers are sure to blame their instructors because of this failure. In some cases the teachers are to blame; for they should make their work so clear and so plain that even stupid pupils may understand; but this does not give tact and skill. It may help. The fault may be with the method. It is wrong to take tuition fees from those who are not likely to succeed, unless there is a clear understanding that the primary purpose of the instruction is to show the way to avoid the hypnotic influence of another; or to save oneself from the horrors of self-mesmerism. This is always a worthy object, and should be encouraged.

There are several ways of taking lessons in this negative art. Many if not all traveling mesmerists advertise to give instructions in their work, and go so far as to guarantee success in a few lessons. The fee they charge is a very flexible one; if the applicant is poor, it is never less than twenty-five dollars; and a promise of secrecy is properly asked for and given. If the would-be-pupil is able to pay, the amount demanded is large; and there are instances of five thousand dollars being paid at the beginning, before a single lesson was taken; while more was stipulated for under a conditional contract in which no payment was to be made unless the mesmeric power was in fact acquired. The instructor saw that it was acquired.

It is the rule of mesmeric teachers, if they are traveling operators, not to give results even where they can. Some take a fee of twenty-five or fifty dollars, and impart correct knowledge, then ask for another fee on the ground that it is a difficult case. To do this they avoid making a promise to complete the instruction for the first fee. Some assure their applicants of success by word of

mouth; then supersede this by printed or written contracts containing clause to the contrary, which have legal force. It seems to be understood that a successful operator does not wish competition. He tells as little as he can, and leaves his pupil to hunt for more, but in vain. Sometimes he checks the progress of the lessons by falling back upon a stipulation and demanding a further fee that cannot be met.

A young man acquaintance of the author, who was wealthy, but who seemed to lack magnetism, and who gave not the slightest promise of ever acquiring the mesmeric art, spent four hundred dollars in lessons with a very prominent public operator, and learned absolutely nothing. He then paid fifty dollars to a younger and less prominent operator, with a further agreement to pay more if he succeeded; and, as a result, he became as effective and as powerful a hypnotist as either of his teachers. In a conversation, he assured us that the greater of these told him half, and no more, and that the other was willing to finish the course; yet he did not tell either teacher the method of the other.

The number or proportion of those who may be hypnotized is growing less, and we are doing all we can to assist in the diminution. There are many reasons why the condition of catalepsy should be avoided. It indicates ill health of the nervous system, and causes an increase of this malady, while standing in the way of its cure; and this is true whether the mind is fully overcome by such control, or is merely in a state of lapsed memory, which is the least of the mesmeric or cataleptic degrees. There can be no gratification in this yielding to the will of another. Even the clairvoyant power, which has been turned to good account in a few instances, is useful to the operator but not to the subject, as the latter knows nothing of what occurs in its exercise.

Persons who are fully mastered by this influence, as

well as those who come partly under its control, suffer from nervous weakness; although a few rare exceptions may be found among the fully equipped clairvoyants. There are hours of unrest in every day of life. Morning, following a refreshing natural sleep, is the only period of the day when the mind is free from hallucinations. As evening approaches and the darkness deepens the shadows along the road, vague fears startle the nerves, and a longing to be in the rooms within the house drives away all sense of pleasure in the scenes without.

This condition of unrest and fear is experienced by those who have come under the influence of the operator, whether fully or partly; but is more annoying in cases where self-hypnotism has occurred. This peculiar affliction should be first considered. It has been known for centuries that the optic nerve might be made the agent of mesmerizing the mind in a mechanical way; and investigation has shown that the condition within the body, as to life-functions in their influence on the thoughts, as well as outer.

7

Self-hypnotism is mechanically produced through the optic nerve.

This is the Seventh Principle. Few persons are aware of the fact that if they gaze at a small shining ball placed in front of the eyes slightly raised, the optic nerve will soon become tired and the mind will pass into a wrapt or ecstatic condition; and those whose nerves are abnormal or morbid will become mesmerized, while the others will pass through a troubled slumber into natural waking.

The mental and nervous conditions are morbid when they are diseased or disordered. This comes from phy-

sical causes through illness that leaves the body weak and the nerves unsteady; or else through some interruption of the vital currents, as by misfortune, gloom, disappointment, and insufficient nutrition. The brain and the nerves are associated; being alike in their ordinary activities, and subject to the same laws of health and disease. Nervous excitement involves the brain before it does the body; and anything that startles or agitates the senses will derange the nervous system. Thus the scream of a child has caused a woman to drop a glass; the sight of a strange person, or of something that surprises or horrifies, may take away all power of motion, or so weaken the nerves that the limbs tremble and the strength gives way. It is on this principle that the hearing of bad news will cause a collapse of the stomach and stop digestion.

There are so many intricate problems involved in this connection that it is impossible to consider them all. Not a generation ago it was hard to find persons who believed in the power of mesmerism; and still harder to find those who could be induced to accept the theory that the body was the slave of the mind; although the few investigators of these subjects in every age had been acquainted with them from the beginning of history. The heart-beats, the pulsing blood, the flow of life along the nerves, the accumulation of power in the central batteries of the body, are urged to excess or drooped in weakness as the mind is buoyant or depressed. But what a shock of fear may accomplish in a mental way, the wearying of the eye may do in a mechanical. Yet something must exist beyond this. Lives are generally morbid. Habits make or mar the clearness of the mind and vital existence. Such a disease as superstition grows on a person and soon produces the morbid or abnormal state.

A test of one's condition is found in the use of self-hypnotism, for, if the mind and system are normal, nothing but natural sleep will ultimately result from them;

but, if there is morbidity, the mesmeric state will follow. Despite the advantages of clairvoyance as attained through hypnotism, it must always be borne in mind that this condition is the result of a combination of hypnotic influence and morbid nerves. Even the better things hoped for in future discoveries must pass through the mud of this low channel. One excellent hypnotist said very frankly that the nearer a person came to insanity the better subject and clairvoyant was produced; and this highly morbid state was favorable to clear seeing in the sub-conscious realm; an almost contradictory statement. It ought to be true that, if there is an inner mind possessing supernatural powers, it should be the offspring of health and not disease. Yet it is said that no great genius has ever existed who was not mentally erratic. In some cases, the more eccentricity, the more genius.

It is not advisable to practice self-hypnotism. If your condition is normal, nothing will come out of it; if morbid, you will suffer from hallucinations. If you desire to become a clairvoyant, you must pass through the lowest stratum of the sane mind in order to accomplish this end. Here are some reasons offered by intelligent persons, for resorting to the practice of self-hypnotism. A man writes to us as follows: "I wish your opinion. I think I am right in my way of reasoning; but you can tell me whether I am or not. I have read the biographies of many men and women of genius; and the world regarded them as eccentric. Take the idiotic careers of Goldsmith and Byron; were they sane? Study Napoleon and Alexander; were they sane? One author declares that all great men are out of their minds; that they show it in their way of living, and in their works. Another says no one is perfectly sane. My argument is this: If geniuses are insane to a degree, if geniuses possess the sub-conscious power of quick and clear seeing, if those, who out of ordinary life possess the same power, are also

of morbid mental condition, why is it not true that self-hypnotism will awaken the spirit of genius?'' Here is an association of similar tendencies without proof to connect one with the other, or to resolve them back to a common cause.

It is true that geniuses are endowed with something of the clear-seeing of clairvoyance; otherwise it is not possible to account for the great memory of famous men and women. Edward Everett and others declare that Daniel Webster committed to memory the Bible, Shakespeare, Paradise Lost, and other works; but common minds doubt the statement as it seems impossible of belief. Actors quickly commit to memory the leading roles of long plays, and some have done this in a single day, although few persons off the stage will credit the assertion. We once knew a statesman and lawyer of national fame, of whom it was said that he had committed to memory most of Shakespeare and all of the Bible; and, as far as we could test the accuracy of the report, it seemed true, for he was willing to recite from these works **ad libitum.** If the sub-conscious faculty was not at work, we do not know how to account for the phenomenon.

Another reason given for the development of self-hypnotism is contained in the following letter: ''I was bowed down with trouble. Night and day I prayed to get release; but, not being sincerely repentant, I only suffered the more. I thought of mesmerizing myself, for I knew a friend who did so and forgot all her troubles. Do you advise it?'' In our reply we cited the case of a woman who had read a highly sensational book and was unable to divert her mind from the realism associated with the doings of certain characters in the story, so mesmerized herself and was last known in an asylum. This seems not to have deterred the inquirer; for she followed in the same course and likewise entered an asylum. It is possible that, in both instances, the mind was tottering; mak-

ing both of them fit subjects of this influence. They did not become clairvoyants, although both might have done so had their reason not been dethroned.

The principle involved in self-hypnotism is elsewhere stated. To develop the true condition the nervous system and mind must be morbid. We will first treat of the mechanical kind, wherein the optic nerve does the work. Some subsequent explanations will show why such sleep is caused in this method of procedure. We will say here that a sharp, fine point of light such as may be caught from the tiny reflection on a small, shiny ball, say about a half inch to an inch in diameter, will exhaust the magnetism along the optic nerve from the eyeball to the juncture within the brain. Its influence goes no further than this. If the magnetism of the nerve cannot be sustained there is no vitality with which to keep it alive to use. A sensation of fear attends the loss of sight; the brain becomes tired in its sleep-acting functions; and, after a number of trials lasting from ten minutes to an hour each, for 5 or 10 days, a cataleptic sleep is produced.

This sleep is mild and unnoticeable in any peculiarities, if the mind is normal; otherwise it is fully mesmeric, and needs some other person to act as operator or suggestor of action. To turn it to effect, the suggestions must be made under the methods stated in the pages following, which are devoted to that part of the matter. The terms used in this connection are here stated.

Operator.—This is the man or woman who has charge of the hypnotic. The operator may induce sleep by manipulation, or by magnetism alone.

Manipulation.—This consists of handling the person to be mesmerized. It depends primarily on magnetism, but aids it by rubbing the parts of the body as described in subsequent pages of this department.

Free Hypnotism.—This is the putting to sleep without touching the body or any part of it.

To Hypnotize.—This is the same as to mesmerize. Hypnotize is derived from the Greek word meaning sleep. It is not strictly correct, for all sleep is not accurately described by a single word.

To Mesmerize.—This is the same as to hypnotize. Mesmer, in the last century, called attention to the art by lectures and experiments; and his name was associated with it up to recent years when a new word was coined from the Greek; so that "mesmerism" is less frequently employed to-day than "hypnotism."

Subject.—This is the term applied to one who is sought to be controlled by a hypnotist.

Hypnotic.—Any person who is, or may be hypnotized, whether by an operator or by self-processes.

Catalepsy.—This is a sleep in which the senses and ordinary faculties are suspended, and the conscious mind is completely clouded. It is the same as hypnotic sleep.

Sub-consciousness.—Erroneously spoken of the soul; but properly applied to that mental state which is revealed by the operator after a subject has been mesmerized to such an extent that there is no consciousness remaining in the ordinary mind.

Part-hypnotism.—This means that condition which is not involved in sleep, but where the person is overcome to a slight extent, or suffers a lapse of consciousness. Nearly all persons are thus influenced at times.

Trance.—A supposed state of sub-consciousness; usually the pretence of advertising charlatans claiming to be mediums and clairvoyants; but, when genuine, it is the term applied to cataleptic sleep, otherwise called mesmerism.

Clairvoyance.—The name of the sub-conscious faculty when it reads the thoughts of other persons, and sees objects and events, as though matter did not separate them from the senses.

Spiritualism.—The erroneous claim that what cannot

be understood or explained by the reasoning faculties must, therefore, be the work of spirits. It is the weakest emanation of the human mind, and is on a par with the lowest order of mediæval superstition.

To Magnetize.—This means to add and arouse vitality in another person. It is the opposite of mesmerize, which depresses vitality and puts to sleep.

Positive Personal Magnetism.—This is used to increase the vitality of others, to arouse magnetism in them and to win them by enthusiasm or belief of an active nature.

Negative Magnetism.—This is used to depress or drive out the little magnetism possessed by a mesmeric subject so that all attempts at resistance may fail.

8

Hallucinations, due to hypnotic conditions, are destroyed by magnetism.

This is the Eighth Principle. It is of importance because there are not five persons in a hundred that are not prey at times to these abnormal conditions of the mind or nervous system. It might be said that all men and women and most children have had hallucinations at some period or other in the past; though perhaps but for a moment.

In natural consciousness we possess five senses. Of these, sight is most readily disturbed by temporary hypnotism, which does not put to sleep, but takes us away from full self-control for a minute or two at a time. What is called "part hypnotism" differs from the temporary influence in that it holds the mind in partial sway but does not cause sleep. It is preceded or accompanied by depression. Hallucinations come in such

moods. No magnetic person has them, unless there has been a temporary suspension of the vitality. As a rule all highly magnetic individuals are free from influences that tend to depress.

As hypnotic conditions are always associated with morbid states of the mind and nerves, and these are due to physical illness or mental affection of some kind or other, it would not be possible to consider them apart. A man is less likely to be harrassed by hallucinations than a woman; she is more likely in her depressed part of the month than at other times. Some women declare that they are never free from morbid tendencies at such times. Of course the mesmerist has more success in throwing them into the cataleptic sleep in these periods, and the fact is known to them. But our duty in this connection is to consider the mental afflictions first.

From this line of testimony we find that some women have periodic hallucinations, varying in kind; while others have the same sort of troubles at regular times; and still others are affected without regularity. One woman describes her trouble in this language: "Nothing can be so annoying as the coming on of these sights at such times; I look down when I walk, for there is always sure to be a face ahead looking at me, and I avoid it if I do not raise my eyes." She then says that the faces "are never two alike; nor are there more than one each month." She never sees a pleasant face; once it is a child suffering pain; again it is a man with bandaged head; or a woman with chin contorted; and the strangest face of all was that of an old lady which seemed to be "lying on a pillow gazing at me; if I looked down I could not see it, if I looked up there it was as plain as day." The cure of this morbid trouble was completed solely by the studies of magnetism in the highest exercises obtainable.

The mere reading of the causes and operations of hyp-

notism has saved many a mind. It is said to be impossible to hypnotize a person who has once read or been told how it is done, for the means whereby belief may be captured are forever destroyed. In a number of instances we have known of the cure of hallucinations by merely reading of the story and laws which are involved in their origin; for, the foundation fear being gone, it is no longer possible to depress the mind and nerves. To read and to know is generally a great help in regulating the mental functions. A comet once caused the world to fall on its knees and tremble; now that the people know something of the nature of the comet, they cease to be awed by fear. The same law holds true in hypnotism; it is generally the fear that the operator has the power to obtain control, that yields it. So in hallucinations; when the real cause of them is known the terror is gone.

To illustrate the effect of reading alone of the way such morbid troubles originate and are overcome, we cite the following instance: A woman writes, and sustains her claim by other evidence: "At this period every time I started to go from the house I saw a form, half man and half dragon, crouching just around the corner, leaning its head and part of its body forward, looking at me. Its eyes were torn open and horrible in their gaze. You can imagine my feelings when I first witnessed it. I screamed and went back into the house, telling the folks that there was a man demon around the corner. They went our cautiously, saw nothing, came back and looked pityingly at me. I realized it all. A month passed, and I had the same experience. I felt that my reason was being dethroned. This continued till I received your explanation of the cause; and I instantly got relief. It is a fact that the knowledge of the cause was sufficient to release me from this bondage. I then knew it was not trouble of the mind, but depression

and fear that increased the influence over me." Two important facts are educed from this case. In the first, we see that she suffered from a recurrence of the same hallucination; in the second, she cured herself by knowledge which drove away fear.

A man who had failed in business became so depressed that he suffered from hallucinations of the most horrible kind. They came upon him at all hours of the day or night, waking or sleeping; but they were not constant visitors. He went for days without seeing any; and rarely saw more than one in twenty-four hours. This made him believe that it was worry and not mental disease that was the cause of it; but still had enough doubt about it to be depressed and fearful. He says: "I fought this horror as bravely as I could. I did not succeed in drowning it, and I write to say that if I do not get some relief I shall put a revolver to my temple and blow my brains out. That may relieve me and kill the devils." No doctor living would have refused to certify that the man was mentally deranged. Yet he was not. Many a person has gone to the asylum, or to the suicide's grave, who might easily have been rescued. Remove fear from half the candidates for insane wards, and full reason would be restored.

The foregoing case is typical and should be considered more fully. The man's first hallucination was that of a widow with her child, lying bleeding at his feet. He was about to step aside, when a mass of clothing rolled over, pale arms came out of a bundle of white, and bony fingers almost clutched his hands,—all causing him to shrink suddenly. His wife, who was walking with him, saw his actions and tried to pacify him. In a few seconds all had disappeared. He rubbed his wife's hands and asked if she was at his side, although he was looking straight down into her eyes. She said that his pupils seemed to be dilated and his gaze wild and weird.

Later on in the week he opened a closet door and thought he saw a skeleton, which toppled toward him, raised its arms to clutch his neck, and disappeared as he shrunk back to avoid it. He shut the door, said nothing to his wife, and had never opened it again up to the time our attention was called to the case. His purpose was expressed as follows: "I will not tell any member of my family what I suffer unless they are with me; but some morning I will be found free from it all." He then goes on to relate the worst of all his hallucinations: "I was sitting in the front room reading. I would not spend another evening in the sitting-room where that closet-door is. My wife crept in, always speaking before she entered, so as not to startle me. She sat at the table opposite me, her face partly toward mine. I heard a rustling at the window, then a scratching sound. I was afraid to look up. It was a warm evening, and the top of the window was down. The shade would every now and then blow out as though the wind lifted it. Soon a pair of hands appeared, one on each side of the shade, extending into the room and shaking about, while the fingers wriggled and snapped. I laughed to myself, and looked down. Then I heard distinctly the throaty sounds of a man trying to attract my attention by exclaiming 'ahem!' very loudly. I looked to my wife. She heard nothing. The sound came louder than before. I looked up. The long arms had lifted the shade clear to the ceiling, and under it, leaning over the top of the sash, was the unshaved face of a hideous tramp, with eyes running streams of blood. He raised one knee as if to climb over the window and spring into the room. I threw my book at him and ran away. My wife found me on the bed upstairs, my face buried in the pillows." We could not refuse to act in his behalf. He thought himself insane, and his wife thought so; but he had yet time. This art saved him.

The probable cause of these hallucinations was the oppression of his creditors. It is a fact that some minds are sensitive to evil influences, or malign dispositions. This is seen in the case of a young man who, on a certain evening, felt that somebody was plotting to do him injury. The feeling was so keen and clear that he stated the matter to his elder brother, saying, "I am to have trouble. Who can be at work against me?" They made a note in writing of the time to a minute. Subsequent events verified the belief. A secret meeting was held at the hour and malice predominated. In the case of the man who had failed in business, it seems that on or about the time when he experienced his most horrible vision, his creditors were in conclave seeking to get evidence, or plan proceedings to arrest him for fraud.

The first step in such a case was to explain fully the cause and the operation of self-hypnotism produced by fear. We wrote frankly: "You have probably done wrong in some part of your failure, and are looking at every turn for the sheriff to enter and take you into custody. This fear has hypnotized you." We explained fully the process whereby apprehension would drive a person into a part mesmeric condition. In the instance cited, the mere knowledge did not effect a complete cure; it expelled the rougher hallucinations, which seemed to satisfy him. He then took up the study of magnetism, and, a few months later, when the crisis came, he met it manfully, settled with his creditors, was allowed a liberal reduction, and gained their confidence to such an extent that he resumed business, and is to-day prosperous. He now writes: "I am not afraid of closet-doors or windows. Your work of magnetism is worth a hundred thousand dollars to me. You know that I am sincere, because I have brought you many converts. It is true that no doctor, no asylum, no treatment of any kind, except magnetism of the higher estates could have rescued

him from insanity and suicide. A fact of so much value as this cannot be escaped or passed lightly by. The man in question believes in this method sincerely, for he sees that other persons who need just such help as magnetism are induced to get it in time to save disaster.

A certain business man had became overwhelmed by success. He made money so fast that he could not attend to the thousand cares that were multiplied thereby. From morning, at the earliest hour, to the dragging period of midnight, he fought away at the intricate problems; until at last the nutrition that fed his brain and nerves gave out. These little ministers of life cried night and day for sustenance which he could not give, for his thoughts and plans were too intensely strong to admit of cessation. He could not sleep. The newspapers, which serve to suggest every horrifying idea that will hypnotize weakened minds, published the picture of a business man who, under similar circumstances, went to the bath-room at two o'clock in the morning, and blew out his brains. This was the final straw. In a state of hypnotism, he arose from the side of his wife and proceeded to do the same thing. She heard him as he stole out of the room, followed him, and caught his arm, just as the revolver discharged, and swerved it from its aim. The shock of the sound aroused him from his hypnotic mood, just as any quick, sharp noise may awaken one who is in a light cataleptic slumber. Could suicides miss the first shot, it is likely that they would not fire the second.

9

A person many be self-hypnotized and greatly injured by the operation of fear.

This is the Ninth Principle. There are various kinds of fear. The most common is that of misfortune and

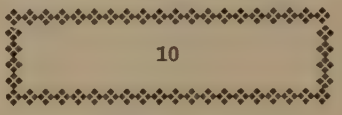
poverty. It has sent millions to an untimely grave. The usual fear of the mediæval ages is no longer universal; it was the continual apprehension of murder. Then no human life was safe; and those who retired at night were in doubt of rising in the morning.

Later on this feeling of insecurity changed to that of assault or attack. But this kind of fear is rare, except in Kentucky among the mountaineers, and on the borderlines of civilization where the far West blends into the population of the Pacific slope. Fear of bodily harm is not common at this date where laws are respected and enforced. When one kind of apprehension gives way another takes its place, and the mind is kept busy extricating itself from its moods. In this age the fear that the means of living will be taken away, is probably paramount to all other mental depressions. This was not so when people got their full sustenance and support from the land,—nor would it be so if the acres that are prostituted to waste were made the basis of human supply as they did in the wealthy colonial days.

Conscience is the cause of fear to a much larger extent than is believed. Not only as a moral influence, but in its alarms that portend danger to reputation or liberty, it drives the good man and the bad man on to the reefs of wreck and misery. The desperate criminal is an animal, not a human being; and animals suffer neither remorse nor regret. To rise to the plane of humanity, a felon must either fear or command by the possession of a supreme magnetism which knows no fear; and in the latter case he would be too honest a man to commit crime. The acquisition of magnetism is directly opposite the tendency which makes wrongdoing easy.

Most crimes are committed under hypnotic conditions, and the prevention is to be had more frequently in the prior training than at the moment of the offence. Absolute certainty of apprehension and punishment will

deter all persons who are sane, and nearly all who are insane, as we shall see in later pages. But there is doubt of being punished and thus the man is lost. In a subsequent realm of this volume, the conditions of hypnotic influence will be considered fully, and perhaps some new light may be gathered on the question of criminal responsibility. The dazed condition and the animal nature that seems to invite it, are entitled to examination. We now have the direct laws of this art before us.



Hypnotism puts to sleep the conscious will and awakens a morbid condition of the sub-conscious faculty.

This is the Tenth Principle. The science and art of mesmerizing, which word is being displaced by the older term hypnotizing, have been known in one form or another, generally crudely, for several thousand years. Briefly stated, the effect of the practice is to shut off or put to sleep the conscious or regular faculty of the brain, and open up the sub-conscious or intuitive faculty.

The absence of any really scientific laws on the subject, the belief that the practice was quackery, the limitation of it to certain undesirable uses, the confining of the power of hypnotizing to persons of generally low standing, and the fact that the brightest minds failed to acquire the art while the dullest succeeded, all conspired to make it an undignified if not a disreputable profession; and it drifted away from its true base to such an extent that few works of authority are obtainable on the subject, while the world of sensational literature is crowded with its extravagances. Even at this day the public are considered gullible, if we may judge from the advertisements that appear in magazines and periodicals, seeking purchasers of books and courses of study on mesmerism,

hypnotism, personal magnetism and other similar matters.

That the art was practiced thousands of years ago, is known to any close student of history or of the Bible. No nation was exempt from the practice. The credulity of the masses was such that, aided by a prevailing superstitious fear, they quickly accorded to any man who could wield the power, the rank of healer, doctor, priest or almost anything he sought. Humanity does not change in forty centuries so that one age would differ materially from another in this regard; and it is not only reasonable, but certain, that the hypnotist had his favorite subject always attending him to give evidence of thought-reading, clairvoyance, warnings, predictions, and the like.

The lowest types of minds have been successful as hypnotists more often than those above the average. It seems to have cropped out by accident, and to have as much surprised the operator as anyone else. Indolent men and lazy hags in the days of witchcraft fell into the practice as though by natural endowment; and the popular fear of the black art helped to make victims in great numbers. As most persons, to some extent at least, may be hypnotized; and, as those who produce the influence are not always able to undo its effects; the result is demoralizing, and must have been seriously so in the dark ages.

When persons are saturated with fear, even the half-qualified witches, as they were then called, could produce sensations akin to the possession of devils and all the hallucinations that fell upon the lives of those who were bewitched. As there was a firm belief in the existence and power of the witches, and as the evidence produced at trials was conclusive of their work though not always of their identity, we must regard the practice as an established fact. To laugh at the errors of belief is not in our province. Only ignorance doubts the history of

the facts. We know it was wrong to put sorcerers to death; just as it would be wrong to-day to execute hypnotists. They are one and the same.

To put a person into mesmeric sleep, it is necessary to catch his belief, and this is obtained in one of two ways, either by willing consent or by inspiring fear. As the reasoning faculties are eliminating superstition, that greatest of all hypnotizing influences, the opportunity for bewitching large numbers is much less now than in former ages. In 1793, when the last witch of the world was officially put to death at Posen, the better judgment of mankind had come to see that the so-called witchcraft was the fault of those influenced rather than of those who wielded the strange power; for, twenty years earlier, in 1773, Dr. Mesmer gave to Europe the results of certain experiments that coincided with the work of sorcery.

A person may be a witch and not know it until some other person makes the fact apparent. The word witch is applied to both man and woman; but generally to woman, from the fact that the German tribes for nearly two thousand years gave over to their women the profession of healing by laying on of hands, by mysterious herbs and peculiar ceremonies, that may or may not have been akin to hypnotism. The male-witch was sometimes called a wizard, though not generally. It was a belief in England and Germany that out of every one hundred witches one was a wizard and ninety-nine were hags. From evidence of the nature of their work as compared with that now at hand, it is clear that witchcraft was hypnotism, that the subjects were easily bewitched because of the credulous condition of their minds in those ages that were darkened by superstition, and that the witches were blameless in most cases, for the reason that the power is generally possessed before the owner knows it.

Both sides of this matter may receive light from the following experiences which have been verified, as stated.

and corroborated by other similar cases. We cite the simplest of them, as they show the principle clearly enough. A woman makes the following statement: "I am not a clairvoyant, nor do I know anything of it, one way or the other. I am ignorant of hypnotism. A year or more ago I was visiting a friend for a few weeks. She was neither a clairvoyant nor hypnotist, and had no interest in anything of the kind. I found her one day looking so steadily at my eyes that I was frightened, but she seemed more afraid than I was. I did not dare look at her; but at times did so briefly as one looks or glances at others. In each instance she seemed to lose control of herself. I cut my visit short and came home. A few days later I received a letter stating that she was under my influence, and describing her condition." As advice was asked for in both cases, we directed the unfortunate subject to take up the study of personal magnetism which invariably cuts off all hypnotic power. In the case of the woman, who so suddenly found herself thus qualified to influence others, we advised a study of this higher course, whereby she became enabled to withdraw her control at will.

A subject of the same woman two years later sent a very vivid description of the first influence exerted over; for it seems that the hypnotist, finding herself with the power, chose to use it occasionally, and we have since learned of eight instances in which she controlled others, two of them men. The case referred to was that of one who, like the first, was influenced without the intention of the operator. She writes: "I thought Mrs. ——'s eyes seemed brilliant, one more than the other. This caused me to look at the brighter one at every chance I got, even when she was not looking at me. When she did look, I felt myself getting restless, and my eyes rolled. I was conscious of becoming drowsy, and then fell asleep." After this description she goes on to relate

some hallucinations that frightened her; one of which was the fear that she was losing her mind. In another case the subject, after being freed from sleep, saw dark birds in every corner of the room.

So common have been such experiences that it is waste time to enumerate more. The study of witchcraft shows exactly the same conditions; but it must be remembered that the subjects in those days were all, or nearly all, affected by some phase of religion. The belief in a personal God, a personal devil, and angels good and bad, led to the further idea that there was a malignant spirit abroad empowered with the right to cause misery and disease. Men, women and children often hypnotized themselves with the infatuation that they contained devils, as did the people of old Palestine; and, being under the control of this belief, they did then just what would be done now under the same conditions; they acted as if devils were in them.

Although too horrible for the ordinary experiments of modern practice, some hypnotists, desiring to show the resemblance of witchcraft to hypnotism, have made the suggestion of "having devils" to their subjects, with the results as expected; and everything that was associated with the old days of witchery may be brought out. It must be remembered that self-hypnotism has always existed; that a person may come under influence without the effort or even the knowledge of the one who owns the power, and that readiness of belief is the strongest known stimulant to this end. Doubting minds are rarely ever affected. In the study of ignorance it is found that belief is more absolute, and more easily captured, in proportion as the intelligence is low.

The hypnotic experience, formerly known as witchcraft, can be followed or traced through the centuries from the dawn of history; but it burst forth in the fifteenth century as a mania, no doubt receiving its impetus from

the edict of Pope Innocent VIII, in 1484, charging the Inquisition to hunt up and put to death all witches and sorcerers. As Germany had been the birthplace of the medicine women, or "healers," the papal bull was intended primarily for them; and two zealots of that country, in 1489, drew up the famous "Witch-Hammer," in which you may find the whole doctrine of witchcraft set forth in systematic form, and rules set down for the detection and trial of the crime. These rules afterward became a sort of authority, and were believed in for a long time after their authors, Kraemer and Sprenger, were dead; although they are ridiculous at the present period.

Other edicts followed and produced untold misery. It seems strange that the heads of the Christian church, the representatives of the best prevailing education should originate this suffering. In 1494, Pope Alexander VI; in 1521, Pope Leo X, and in 1522, Pope Adrian VI issued bulls to the same effect. In Bamberg, 600 persons were burned or hanged for sorcery in four years; in Wurzburg, 900 were executed; in Geneva, in the year 1516, 500 persons were burned in four months; and over 1,000 in Como district in 1524; all for this one cause. In England, in 1562, the statute of Elizabeth made witchcraft a capital crime, whether it was practiced to the injury of another or not. These laws implied that those who possessed the power were able to control it. In the reign of James VI, of England, following the dawn of that splendid renaissance, the frenzy burst out in its full fury. The king wrote a treatise on the subject, and his "witch-finders" went forth to scour the land for the offenders.

In enlightened England during the Long Parliament, fully 3,000 persons were put to death because of witchcraft. The mania appeared in America, the Salem tragedies of 1691, '92 being the culmination here. As the peo-

ple believed in the reality of the sorcery, and attributed their misfortunes to these maligned persons, it became an easy matter to hasten their arrest and execution by the concoction of lies without limit. No more picturesque and highly illuminated falsehoods have ever been invented, than those which surrounded the witches of the seventeenth century; and few persons were guiltless of this malice.

Times have changed. When the renaissance arose with its promise of better light, the dark clouds of superstition would not dissolve till they had shadowed a majority of the homes of England with the gaunt figure of death, either for creed, sorcery or politics; and, were it not for the fact that all persons must die sooner or later, the wide swath cut by fanaticism must have materially reduced the population of that country. But times have changed. What was then witchcraft is now hypnotism. The art that held religious devotees, including potentates, under the sway of self-appointed leaders in other ages and climes, and that wrought such havoc in the shifting centuries of a later era, is now recognized as a reality in modern science, possessing some qualities that entitle it to careful investigation. It has long enough been handled by charlatans in lectures and treatises of a highly sensational character; and it is now time for the facts.

Animals other than man may be hypnotized, although they are not reasoning beings capable of holding a fixed belief. Yet their minds do, in fact, adhere to ideas; and all animal training proceeds on this basis. It seems that some fear, or some fancy, is aroused by a small shining spot, especially if it is set in surroundings different from itself. That which will excite attention in a human being is known to do the same in animals; with the exception that it is harder to hold the brain of the latter. A bird sees the glitter in the eye of the snake, or of the cat; at first watches it out of curiosity; then becomes dazed,

and is caught. A small shining ball will rivet the attention, but it lacks the depth and peculiar scintillation of the live eye, and, consequently, it requires more time to produce stupor.

Many persons have gone into mesmeric sleep, induced wholly by a small, bright object. Birds can sometimes be made stupid in the same way, though the fascination is lacking. When you enter a dark room in which a cat is seen only by the two shining orbs, a peculiar phosphorescence dances before you. In the light this changes to green and gold. You watch the dancing streams of the aurora in the cold northern skies, and they hold your attention. What you may find in the glitter of a tiny ball is intensified by the coloring and swinging of little masses of light that are strange enough to cause you to wonder at them. No wonder the bird looks till the will is paralyzed.

Some writers go so far as to claim that the mesmeric power is a kind provision of nature, intended to lessen pain and fear when the animal of prey seizes its victim. Some testimony has come from persons who have been rescued from the jaws of beasts after losing consciousness. Of course it is understood that humanity is not intended by nature as food for animals; but the general law covers all life, and suits each individual case. From private and published accounts, some facts come to us that seem to corroborate this theory. In the attempt to find a reason for the existence of everything good and bad in this world, it has been suggested that hypnotism is a condition of painlessness established to release the prey from all suffering; and, being a general provision, all animal life is affected by it. This cannot be the only use of the condition. Most gifts of nature have two or more uses.

In getting testimony from the prey themselves, we may look to dumb creation first. A mouse taken from a cat

was uninjured and free from bruise as nearly as could be ascertained. Although it ran about when in the power of the cat, it gave no evidence of suffering. The bird flies about the head of the snake, making its circles smaller, and goes peacefully to its doom as though to die were pleasanter than living. The lamb shows no sign of suffering when the hot breath of its slayer is upon it. A large wolf carried a ewe nearly a mile as tenderly as the mother cat carries her kitten; and was shot just in the act of plunging its teeth into the lamb's throat. The latter had no bruise whatever, nor did it give evidence of pain. It seemed dazed for quite a while, as though some influence still overawed it; as does a human subject whom the hypnotist fails to release from the spell.

A child was carried by the clothing in the teeth of a bear to the place where the savage beast intended to make a feast on its life. A hunter lay in wait at the spot and by a good aim slew the bear without harming the child. The latter who was six years old gave an accurate account of its feelings when it saw the animal coming toward it; showing great horror at first, then a light from two big balls of fire, and finally a sleepy condition. It seemed to regard the journey in the clutches of the bear as a dream; and said it was not a bit frightened till the gun was fired, then the sleep changed to wakefulness and fear.

In another case a child eight years old was caught up by the shoulder and held in the jaws of a bear for some minutes before it was rescued; and, although the flesh was badly torn, there was no pain at the time the teeth went in, nor until the wounds were being dressed. Hunters in the jungle have told many experiences that corroborate this law of relief from pain. One incident is as good as a hundred where the same thing is repeated. A man missed in his aim at the vital region of a lion and was seized and carried to the lair, where the young cubs

were given a lesson in dining on human flesh; much in the same way as the mother dog yields some of her food to her young. He felt them devouring his legs from the hips down to the knees, and the old lion had commenced to bite out a chunk from his shoulder when a party of hunters came up in time to kill the animals. The unfortunate man lived four days, and stated that he felt no pain whatever from the time he was seized to the time he was brought away from the scene.

This and numerous other incidents confirm what has been well said by writers, that when the beast of prey seizes its victim the latter is thrown into a state of hypnotism and suffers no pain. On the other hand it experiences a dreamy, happy feeling that causes the tragedy of nature to lose all its sting. This should be so. It is ordained that one life shall eat another, and the torture and cruelty should be considered sufficient in the fact and constant fear of such disaster, without adding the excruciating suffering of tearing flesh and nerves asunder, while the act is in progress. Why life should devour life is not within the province of this book to consider. It seems that no species escapes this fate at times. Even the toughest have been slaughtered for food.

11

One person may be hypnotized by another without the latter's aid or knowledge.

This is the Eleventh Principle. The brain of man is curiously divided into parts that think for reasoning purposes, parts that think for mere muscular uses, and parts that think for functional action. These are somewhat dependent upon each other. They constitute the regular work of life; deal with plans, with action, with organic

operations; and coöperate with the senses. Where such brain divisions are located is known to a slight extent only, except in a general way.

Beyond the conscious brain above described, somewhere within it, or concealed in the body, is another faculty that cannot be so easily discussed; and, although the regular brain involves great problems in itself, this embraces others far more stupendous. Many things are known about it, but there is yet much to learn. It is agreed by those scientists who have been able to reach a satisfactory conclusion on some points, that the sub-conscious brain attends regularly to its duties night and day without need of rest, that it does so without the knowledge of the regular brain, and in a realm exclusively its own. One other point, and the most important to which they agree, is that the sub-conscious brain comes to the front as soon as the regular brain is hypnotized.

From a close observation of experiments it seems that the inner brain is always at work and always conscious of itself; but that the only time it has any connection or coöperation with the outer brain is when intuition is strong, as in catching some scent of danger, some thought from another, or some idea out of the vast realm of knowledge as by inspiration. It seems willing to allow the outer brain to have full sway in its associations with the details of this life, and is apparently making provisions for something beyond. These are surmises, drawn from the fact that the inner brain works so quietly and untiringly.

When the conscious brain is put to sleep by a process that keeps the body awake, the sub-conscious faculty, which is the so-called inner brain, at once asserts itself and stands ready to obey any suggestions that may be given it. This kind of sleep is induced in a number of ways, as we shall show; and one of the most common

is that which proceeds from the unintended influence of another individual. An instance has been known of a boy fourteen years of age being hypnotized by a cat; another of a girl of fifteen falling asleep whenever she watched the eyes of a parrot; and most cases of the cataleptic order have their origin in some kind of unintentional hypnotism.

Self-mesmerism is different from this just described. It is caused from within by fear or some other agency which absorbs the belief, annihilates the will and opens up the sub-conscious faculty. In cases under the present principle, the sleep may be partly aided by some inward influence, but it is really induced by the unintended power of an individual, who may be unaware of it. Many persons have exerted some such control as much to their surprise as to others. A young lady entered the room where a dozen or fifteen persons were present, and was instantly seized with a peculiar sensation which she avoided by going to the next room. She stated the circumstance to a friend, and they resolved to ascertain the cause.

After passing in and out several times she located the person who held this control over her; a young man who really was innocent of any intention in the matter. They had never met before, nor was there any recognition when she first entered the room. It seems that he was gazing fixedly at a picture that hung by the side of the entrance, and the light of the room was reflected in a peculiar manner from his eyeballs. This caught her gaze and she was compelled to retire from it. It was a mere stimulus, however, to the effect; for the young man was in reality an embryo hypnotist and did not know it; nor did he understand the art in any way. Other cases of unintended and unwilling control are known; and it is probable that partial influence is exerted in thousands of cases every day where neither party is conscious of

the fact. They experience the condition and account for it as due to a headache or some bit of indigestion.

12

Magnetism must be absent in the person hypnotized.

This is the Twelfth Principle. It has been claimed that the hypnotic state is induced by animal magnetism. This is not true, except in so far as magnetism is the determining force which gives one person the power at that juncture when thought-waves have neutralized each other. This point should be clearly understood, as it is the key to the whole matter; and what is said here should be considered in connection with the next of our principles.

Under nearly all circumstances most persons possess magnetism; and what is said throughout this work explains the meaning of this statement. There are times when magnetism runs low or ebbs away, and life seems weak. The muscles may have some strength, and the vegetable functions, as of respiration, circulation and digestion, may continue their work; but nervous life and thought seem suspended. When these conditions are mild they are called lapses, and are brief in point of time. When they are severe they resemble, or pass into, catalepsy; which is a complete absence of magnetism or nervous vitality.

In the cataleptic condition there is a suspension of mind, memory and will. The face retains whatever expression may be on it at the time; if a smile, that lasts through the whole period; if a look of pain, the same remains to the end. The muscles are likewise fixed; if an arm be raised it will stay where put; a limb will assume and hold any attitude given it; and the whole body re-

sponds to any change willingly and makes no motion of its own. Pain is not felt. The arm may be cut off without suffering. This is the true cataleptic condition. It is akin to hypnotic sleep, except that in the latter state the sub-conscious mind awakens and governs the body not of its volition but by suggestion from another.

Physicians see no real difference between catalepsy and mesmeric sleep, except in the fact that the sub-conscious faculty may be awakened in the latter. It is true that some hypnotists fail to arouse their subjects and thus leave them in catalepsy, from which they are released with some difficulty, and always with more or less injury. The genuine trance mediums, of which there are but few in the world, pass into this condition; and occasionally seem dead to all appearances as far as the uses of the body and mind are concerned; the only physical life being in the vegetable functions of respiration, circulation and digestion, and the only mental existence being in the sub-conscious faculty. It is not true that catalepsy develops the trance-medium, or the hypnotic subject; but it is true that a trance-state and hypnotism result in catalepsy.

This supposed disease is associated with every kind of revelation or supernatural sight into things, realms, and worlds that cannot be penetrated by the perception of the ordinary mind. When the evidence is entirely lacking no one is able to say what was the condition of a person at the time of some special exercise of this extraordinary power; so the result is accepted without comment. But where all the attendant facts are known there is never an exception to the statement that catalepsy always accompanies the revelation. One explanation accounts for it by the assertion that the conscious mind is the agent of the senses and their memory; acting for them in the relation of the body to the earth; while the sub-conscious mind is directly employed in the service of the soul. How

much of this is true need not be considered at this time.

There is one personage in history of whom enough is known to show the nature of the results that may come from the cataleptic condition. We refer to Mohammed, the founder of the religion bearing his name. There are two classes of critics among Christian scholars. While both classes believe him to be wrong, and his millions of devotees to be misguided, one great division of the best students of the man and his work assert that he himself was honest; and the other division assert that he was a mere pretender. There is sufficient reliable authority to prove that he was constantly subject to fits and spasms of epilepsy. Any history, however large or small, admits this fact, and it is considered to be as completely established as is the fact that he conquered his own residence city.

In a cave in Mount Hara near Mecca he constantly retired for meditation, commencing at about the age of thirty-five. Here he spent hours and days in religious contemplation. At the age of forty, while in epileptic fits, he received the first of his revelations which were ultimately printed as the Koran. His own honesty could hardly be doubted, when his wife was the first of his converts. Pretenders begin elsewhere than at home. In his own city of Mecca he counted 40,000 fervent believers prior to his death; so that if he deceived men, it must have been those who were closest to him and knew him best. In our opinion he was not a pretender; but this does not admit that he was not the honest dupe of his own fancies.

The genuine products of a cataleptic condition may be as wrong as the genuine products of honest but erroneous reasoning. One thing is true; the sub-conscious faculty performs wonders, and there is yet no evidence that it may not perform tricks. The case of Mohammed was undoubtedly that of a genuine trance-medium; and it may

have been much more. In an age when fraud and pretence are prevalent, and the public has been deceived numberless times by so-called trance-mediums, it is well to calmly contemplate the history of one who is above the charge of charlatanism; for, as Prof. James, of Harvard University, said of Mrs. Piper, of Arlington Heights, Boston, if there were but one white sheep in a hundred it would prove that all sheep are not black. This woman was studied and investigated by the English and American scientists of the highest rank; and was universally admitted to be genuine in her work. All possibility for fraud has been eliminated.

Compare these two cataleptics, Mohammed and Mrs. Piper, and you have two similar examples of the same wonderful power, with an immense intellectual gulf separating them. Give to the modern personage the same breadth of brain and skill of execution that Mohammed possessed, together with his ability of leadership, and the age in which we live, with its millions of undecided minds ready to grasp anything within reach, would witness the foundation of a new religion. Yet the sum of the whole story is merely that catalepsy is an open gateway revealing to us some things that the ordinary mind cannot understand because they are not in its line.

The conscious mind is a magnetic use of animal intelligence. It does not know how to interpret experiences not within its province. When something happens through the action of the sub-conscious faculty, the regular mind seeks to explain it, and thus it flies away into the spiritual realm in the search after reasons. What man does not understand he ascribes to superhuman causes, to spirits. This was so when comets and earthquakes over-awed the people; it is so when the sub-conscious mind manifests itself. The intelligence of the masses may be something better in this century than it was in the dark ages, but the case with which enormous numbers

of people accord their belief to such doctrines as spiritualism, faith-cure and the like, shows that the brain is far from perfect. They are not able to see that certain facts, which are clear enough as facts, may be accounted for in more than one way. Their limited intelligence compels them to say that because "such is so and so," it therefore is proof of something else.

The lack of magnetism is the cause of catalepsy. A person who has died in this condition, as was the fate of Irving Bishop and others, shows a low state of the ganglionic electrical cells throughout the body; and this is the surest indication of a depleted vitality or magnetism. It is equally true that the lack of the very same vitality, not the vitality of the functions that keep the body alive, but that of the nervous system, is always apparent when a person is hypnotized. Magnetism is more or less fleeting in weak characters. It is an essence, a quality, an endowment that comes and goes, and is held within one's grasp only by life's energy, in which mind and will play important parts.

Let this magnetism be withdrawn by the will itself, as when a person hypnotizes himself; or let it be expelled by a stronger personality; and the condition is ripe for the influence of another who understands how to take advantage of it. The operator may not know what opposes him, but he feels that something stands in the way, and he proceeds to remove the obstacle. Thus many break down the barrier of magnetism in the subject with no knowledge of its nature. When disease destroys the magnetic vitality, catalepsy follows; when a superior will removes it, hypnotism follows.

"Bitter and sweet, when wintry evenings fall
Across the quivering, smoking hearth, to hear
Old memory's notes sway softly far and near,
While ring the chimes across the gray fog's pall."

13

Hypnotic depressions are contagious.

This is the Thirteenth Principle. The rise and fall of the tides of magnetism in any human being are as frequent as the movements of the ocean, although they occur without regularity of interval, and are dependent upon moods rather than habits. Thought and will are more evanescent than is supposed. They yield to influences of the day, to the power of circumstances, and especially to the will of others. Most persons are partly hypnotized without knowledge of it, and would indignantly deny the charge if made to them. Of course this kind of influence is depressing. Magnetism arouses one because it gives him some of the energy of another. Hypnotic waves have the opposite effect.

In some degree, however slight, the contagion of this depression spreads and may reach a room full of persons. Gaping or yawning often does this. The act is, in itself, evidence of weak vitality, and this is depressing. One person starts to yawn; another follows, and the movement goes around the room several times. Experiments have been made in the same line, by imitating the act of gaping with the hands, opening and shutting them from contact at the wrist; and other persons, seeing them, have been set to gaping. This has been done without suggestion of any kind. Even the reading of the description of this imitation has created a desire to gape.

Depressions in mass, involving many persons, have frequently occurred; and few are free from their influence at some time or other in life. Many are very susceptible. They do not call it hypnotism, as that explanation is an unpopular one; but there is no doubt that the same law reaches all cases of this kind, varying merely in degree.

Bad news affecting one person, is felt by others in sympathy, and even by those who are not. It often happens that one in a party, or one member of a household, will receive a so-called presentiment of misfortune, and others present will feel the same depression. Reports from numberless sources confirm this kind of experience. There is no doubt that it is due, in its spreading at least, to the action of hypnotism in a slight degree.

While it is not so easy to completely hypnotize a person as it is to magnetize one, it is much easier to partly hypnotize than to magnetize. This law is almost paramount to a principle. It is important enough to remember at all times. Following out the idea, without knowing the law, many speakers and persons in conversation seek to take advantage of it, and gain a temporary influence by relating sad stories, cases of distress, and the like. We know a clergyman who ended every sermon with some such narration, and dismissed his congregation while in a depressed condition. It required some hours for some of them to wake up.

14

Hypnotism appears in all degrees of force as a controlling power.

This is the Fourteenth Principle. We do not hesitate to declare that in proportion as vitality or magnetism is strong all tendency to being hypnotized is weakened. While complete control is not possible until the magnetism of the individual is entirely overcome, it is true that the stock in store by the latter may be so weak as to be easily driven out.

Few persons, however, are made to give up their magnetism, for the attempt to overcome them usually causes a reaction; whereupon the will sets to work and new

energy is at once created. It is not always the open operator who is thus resisted. Lecturers, evangelists and other depressers, who, instead of winning by magnetism, seek to obtain control through the opposite course, are not hypnotizers, but are merely agents of depression that lead to a condition which in itself is hypnotism. One who gapes cannot lay claim to power; it is the gape that does it. The picture of a person yawning was hung up in a school-room as an experiment; as a result every student there began to yawn, all unconsciously. These things show that there is such a condition as self-hypnotism.

We are nearly all of us subject to it; and this could not be true if it did not appear in degrees. The scale of control is a long one, extending from the slightest influence to that of complete sleep. The few persons who never came under the spell are those who are highly magnetic, and they are altogether unimpressionable. They seem cold in their nature, and lacking in sympathy for the misfortunes of others; while possessing an attractive personal power. They are recognized as strong in all their faculties and as leaders of mankind. All others, however, come under some degree of hypnotic influence sooner or later; and few are aware that they are thus partly controlled.

15

Clairvoyance is induced by hypnotism.

This is the Fifteenth Principle. The word clairvoyance means clear seeing, and is supposed to have its origin in the idea that all material objects are transparent. If the fact exists at all, it is true that the perception annihilates space and time, and penetrates solid walls as

easily as the physical eye leaps through the matter of the atmosphere.

No case of genuine clairvoyance ever existed that was not induced by hypnotism of one kind or another; that is, by the influence of an operator, or by the action of self-hypnotizing. The latter is well proved. Most trance-mediums, or clairvoyants, are so in name only; in reality they are either out and out frauds or are weak in the powers they profess. While many of them may have been the subjects of mesmerists and have thus ascertained their ability to act as clairvoyants, it is claimed that the majority have never been operated upon but have discovered that they were endowed with the faculty of putting themselves into the sleep. We shall show how this is done, a few pages later.

From information at hand it is probable that thousands of men and women are living in this country who have been hypnotized, and that many more are added to the numbers yearly. Of these, nearly all might become trance-mediums if they were followed up and trained in that line of development. There are such mediums who lack all power except when hypnotists are in attendance to put them to sleep; some pretend to carry on the business alone, and, no matter what might be the genuineness of their work when under control, they are impotent as self-mesmerizers. On the other hand it is rare that a trance-medium is also a self-mesmerizer; a few such exist, yet they are valueless most of the time. One who is genuine suffers much loss of vitality by continually closing out the conscious faculties; and the cataleptic sleep is dangerous if persisted in too frequently.

We therefore conclude that the genuine clairvoyants are not always able or willing to exert themselves except upon important occasions; that those who are trustworthy at times are not generally so, but depend upon a few remarkable strokes of success for the maintenance of repu-

tation and patronage; and that the general crowd of advertisers of this kind are pure shams, some admittedly possessing a faint degree of telepathic energy, while others have none. We have met those who are genuine, and find that they are discredited because they advertise to foretell events. Knowing that they are endowed with clairvoyant powers, but hardly coming in contact with the details of their own work, they assume the impossible, and are charged with dishonesty while not actually guilty.

Clairvoyance is the operation of the sub-conscious mind; a faculty that is alert night and day in every human being, but of which we have little or no knowledge except by intuition, for the reason that by some kind of doom which seems unaccountable, the connection between this inner mind and the regular mind has been severed. The sub-conscious faculty lives, acts and attends to its duties with untiring zeal. Its chief power is the clear perception that travels any distance in a second, and sees without the aid of the senses. This is universally admitted to be the fact. If we could only know what is known by the inner brain, we would be omniscient. Fate or nature has ordained that we cannot secure such knowledge while the regular mind is conscious; so this must be put to sleep, the body must become dead through the suspension of its action in catalepsy, and then the inner mind partly reveals itself to others but not to the individual.

Such is the fall of man. Let any person succeed in uniting these two minds, so that the conscious faculty may take advantage of the knowledge that comes within the grasp of the sub-conscious, and all things would lie open, revealed in every detail. A few persons have been rarely endowed in this respect, and but partly so; yet they have been the world's geniuses. It must be that man has fallen from the loftiest of pedestals, or has yet to attain his noblest of estates. The proposition is as

plain and as accurate as the most exact of mathematical statements. It cannot be refuted. The goal is too great to contemplate. Whether any of this race will ever reach it or not, is beyond knowledge. It would require a revolution of all faculties, and of all methods of living, to enable mankind to step into a realm so close at hand and so far away.

Under present conditions the penalty of clairvoyance is a severe one. It comes only from catalepsy; and this is merely a dying of the normal life of the body; or such a suspension as resembles death, and for the time being is its equal. When the life is removed, for it seems to be an obstacle, then the sub-conscious faculty may become alert. It probably does, although there is no way of finding out unless others are present. Sleep is not catalepsy, and the dreams that come may have no relation to the sub-conscious life. The latter is presumably awake, but we cannot connect with it. Death, as near as we can produce it, removes the barrier, which is life; then the inner faculty may be partly connected with. This would argue that death is the opening of the life within; but the fact known may have no relation whatever to the assumption. Things are not proved in that way. A great gulf of other possibilities separates the fact from the assumption.

Some day we may come nearer to the proof. Investigation is rapidly tending that way. It is your duty to go no further than facts, and to avoid conclusions that only seemed warranted. For years it was considered proof positive of a spirit communication when a medium talked with the memories of those who lived or died; the fact being that the various personages who speak through the medium are characters that live in her inner brain, just as all kinds of characters dwell in the regular mind; and that inner brain, having clairvoyant powers, can see far beyond all ordinary expectation. It can perceive thoughts, call out of the great fund of lost memories many

exact things, reproduce persons and talks that have existed and now are nearly forgotten, and startle us with speeches, descriptions and details that no ordinary faculties could acquire; yet because we, with our ordinary faculties, fail to comprehend them, we certainly have no right to set up the claim that these are spirits from the spirit world talking through the muddy vesture of this medium.

Such a claim is not only without foundation, but it is ridiculous. The power is that of clear-seeing, and it is a remarkable one; we freely admit that; but its clear-seeing merely results in its partial interpretation of what it sees, and it plays many fantastic roles in these translations. When a dead woman speaks, as it seems, she does not speak at all; it is the sub-conscious faculty talking. The dead are far away and know nothing of it. The idea that Alexander, Cæsar, Napoleon, Shakespeare and earth's most prominent personages must be turned over in their graves at the request of some greasy woman, and made to indulge in jargon at her sweet will, is too absurd to be discussed; and the fact that great masses of hollow-eyed people believe in it is proof of the hypnotized condition of the modern mind.

The sub-conscious brain talks for any and everybody, in and out of all subjects. Being clear-seeing, it can go where our reasoning cannot. Still it is the talker. Its men and women, dead and alive, with their descriptions, loves, languages, styles, methods, are caught out of the minds of others, present or absent; and its assertions are generally echoes of the wishes or expectations of those at hand. When a man says, "I died eight years ago last May, on Monday, at 2.16 P. M.," it is nothing but the brain of the medium talking. But some one says, "How can the medium tell what she never knew?" In the first place, she is not telling it; her sub-conscious mind is telling it; and, being clear-seeing, it can know that, and a

million other things, which the medium could not learn in ten thousand years of normal existence.

Then comes the further claim that the clear-seeing faculty ought to be believed, or taken at its word. Thus, when the supposed spirit says, "I am dwelling in heaven, and your sister and brother, who died since I did, are here with me," we are called upon to believe that the spirit must be, in fact, speaking, because otherwise it would be untruthful. Even this statement, in effect, is often made by the inner faculty of a medium, "I am the spirit of Henry Brown; I am living in the spirit-world." In such cases, the genuineness of the medium is open to question. But, assuming that she be honest, such statements are wrung from her by great efforts, if at all; and they can be easily ascribed to the echoes or expectations of persons at hand, no matter how clear-cut and startling the assertions may seem.

It is always the sub-conscious mind that talks; never anyone or anything beyond it. The connection with normal minds at best is very imperfect, like a badly constructed telephone-line. The clear-seeing faculty has unlimited range among all minds, present and absent, and among all places. It must contend with this crowd of visions, this debris of memories, this hoping, wondering and expecting that linger in other minds; and it would be strange if it did not furnish all kinds of information. Still, it is the sub-conscious brain that speaks. There is nothing beyond it, except its perceptive abilities. In the case of Mrs. Piper, herself acknowledged by all to have been a perfectly genuine clairvoyant, the scientists, who employed her for years, admit that, while she was honest, the characters who spoke in her were rarely truthful when talking of themselves, and generally truthful when detailing events and descriptions. So it is largely a muddle, with some startling accuracies at times that overwhelm the mind.

The future cannot be told by clairvoyants. Those who claim to do it, are either deliberate frauds or else are the dupes of their own powers. We have already stated that the medium, when honest, is not conscious of what is done or said when in the trance; therefore she cannot know, as a matter of fact, whether or not the future is foretold. Believing in her powers, she is led to advertise more than she can execute. As clairvoyance is clear-seeing, and as the future has not yet been unrolled, it would follow, naturally, that it could not be seen. Coinciding with this view, is the universal experience of investigation. The past has been brought up, and the present penetrated, often to the wonderment of others; but there is no case of prediction or foretelling that has any color of genuine clairvoyancy about it. Here and there, a few things have been stated that can readily be accounted for as guess work; and some instances of sight into the future have been traced to telepathy, by which hopes or plans are read in the minds of others prior to fulfilment.

16

Spiritualism is founded upon defective clairvoyance.

This is the Sixteenth Principle. We might well say that all clairvoyance is imperfect. There is a limited amount of accurate knowledge concerning it; and what there is cannot be taken as a basis for any system of religion, or belief relating to the soul. All persons at times have had some evidence of the presence of the sub-conscious faculty; though most have been slight and unimportant. The passing of a face, the touch of a finger, the noise of some faint sound, some call, or music, the reading of a thought, as when we speak an idea that another had intended to utter at the moment; these are common glimpses of this faculty.

In response to a large number of requests for reports, we received the general statement from nearly all whom we asked to state if they had ever seen ghosts, or believed in them, to the effect that none had been seen, and were not believed in. But a few persons asserted most positively that they had seen ghosts; and one clergyman declared that nothing could shake his belief in spirits, as he had seen one and believed what he saw. This seems logical on its face. If to believe what is seen, is to be taken as a guide, the dreamer, the delirious patient and the victim of tremens are able to prove all sorts of spirit worlds.

Investigators have never considered it worth while to account for the objects seen in such visions. Some say they are the creation of the fever in the patient, the conjuring up of the disturbed brain of the dreamer, the contortion of ideas in the drunkard; but, as something cannot be created out of nothing, this does not account for them. A keen and sensitive mind may build creations, so it is said; and this is used as proof that the visions of a disordered brain so originate. If a clear mind may build creations, it does not follow that they are built out of nothing. In delirium there is inflammation of the brain, the nerves of vision are involved; they are never free from the association of bacteria, and microbes in general; and we are satisfied that the smallest particles, even the atom itself, may be perceived, in rare instances, under great stress of excitement, not of the mind, but of the finest strands of the brain where impressions are made in the sense of sight. As microbes compete successfully with shapes of demonology and the reptile world, this would account for most anything seen by a delirious brain.

It does not account for the evidences of telepathy and clairvoyance. These are akin, with the exception that the former is merely the power of interpreting, in an ex-

ceedingly slight degree, the facts known to the sub-conscious mind. One who can look into the thoughts of another brain, or who can see events not present to the eye, is a telepathist. All persons are such at times; some to a much greater extent than they imagine. All persons possess an inner mind; it knows all, probably; few persons ever catch the knowledge of that inner mind, because the connecting links of consciousness have been taken away; still the inner mind is always at work; it leaks occasionally, and the regular brain grasps the knowledge, but in such little bits that no real service is rendered, except in rare instances. This is telepathy.

Clairvoyance differs from telepathy in that the latter occurs under all conditions, asleep, awake, sane, insane, or in or out of the mesmeric state; while clairvoyance is possible only when the normal life is made as dead, and the sub-conscious life is called forth for interpretation. As most persons are able to put themselves into some degree of catalepsy, or become depressed in some degree of hypnotism, which is the same thing differently stated, it is true that they may experience some of the conditions of clairvoyance; and, under this consideration, it may be claimed that telepathy is its mildest degree; or that one may merge into the other.

In either case the phenomena of ghosts may be accounted for on the theory of self-hypnotism, or that imposed by circumstances. Fear and expectancy are common causes of this condition, either mildly or strongly. A person had been told that a woman in white appeared nightly behind a certain tree on a certain estate, that she never had been seen elsewhere. He became so impressed with the thought that he looked for the apparition, but in vain. One evening, laboring under a special spell of depression, he thought he saw the woman, and his mind soon confirmed the fact, as he believed. The experience was repeated night after night for a week, when his mind

cleared and the woman disappeared. It originated in a hoax, yet the ghost was a fact to him.

A girl ran screaming from her house to that of a neighbor, telling the story of a ghost that walked across the road near the house. A month later she repeated the same transaction, telling the same story. This occurred for three months; the apparition passing from one side of the road to the other, east of the house, and always choosing the same place for its rendezvous. A brave young man, who boasted that he was anxious for just such an opportunity of disproving the existence of ghosts, undertook to hold watch in the neighborhood. In the meantime the family had moved away, the girl was in a distracted, nervous condition, and the house was deserted.

The young man secured a description of the apparition through a third person, and set about his task. He wasted valuable time for some months; but, at length, was rewarded by seeing the ghost. It appeared on the west side of the house, and was clad as the description stated. Before seeing it, he had become depressed by an affair that drove him to the verge of suicide. He was alarmed at the sight, and ran from it, almost in hysterics. The strange part of the story is that the intermediate party purposely located the ghost in the wrong place, and clothed it in garments that differed considerably from those seen by the girl; thus proving that expectancy had provided the sight. It was a clear case of self-hypnotism in a degree, occurring in depression; while the ghost was the clairvoyant perception of the description taken out of the mind of the intermediate person.

What one sees may be doubted, but we are told that the evidence of two or more proves a thing beyond question. This supposes all persons to be honest. The individual who sees alone may be charged with telepathic or nervous disorder, so that he is not able to credit his own senses; while two or more may not be open to this

charge. A case is in point. A hand was seen protruding from the hole in the ceiling of a school-house. It was a very thin, white hand, as of death. A female school-teacher saw it; fainted; revived; went about her duties; saw it again, and had to be taken home. She was nearly dead with fear. Although she declared that she could not be induced to go into the building again, she minutely described the occurrence, and anxiously sought a solution.

Crowds were attracted to the place through sensational and grossly false statements published in the papers; but the hand did not appear. The teacher was finally induced to return in company with some friends. She saw nothing. One afternoon, late in autumn, she was at the building with seven young women who had made request to go with her. One of these was a sad-faced girl who seemed to labor under great fear. She saw the hand first; next the teacher saw it; and, finally, the others. An investigation of the testimony of the eight persons showed that all were greatly depressed by one thing or another, chiefly by the situation, and the shrinking of the teacher, and especially the disconcerting appearance of her sad-faced friend.

The expectation of something superhuman about to occur, and the fear of seeing it, placed all the visitors under the law previously stated, that hypnotic depression is contagious. A familiar illustration was that of gaping, as given in connection with the principle. The teacher says she looked once or twice at the hole where the hand had formerly appeared, but refrained from gazing steadily at it, as she seemed conscious of a growing condition that would naturally invite the vision. The sickly woman looked for it and afterward said that she was sure she would see it. "Something told me I was going to see that hand," she exclaimed at the time. The fact that the others witnessed the same vision may be

explained either by the law of telepathy, or the principle that hypnotic depression is contagious.

If either of these laws is in operation, the only concurring condition needed is that the persons present should be weak in magnetism, so that they could not, or would not, resist the hypnotic influences. Then it would be strange if all did not see the same apparition. The testimony of the two or more, instead of proving that the ghost was a reality, would confirm that rule that what one hypnotic subject witnesses, all witness. Were it not for the contagious element involved in these matters, no magnetic person would be able to thrill hundreds with his power, or depress a whole audience at will. It is true that there are experiences which come to one alone, and which cannot be transmitted to others, even if present; but it will be found that such others are free from depression and out of sympathy with the occurrence.

Spiritualism has no standing. A quarter of a century hence the world will laugh at the idea of spirits talking back, and especially in the supremely silly way in which they are made to do under the regimé of their tormentors. The laws of depression and its contagion have undoubtedly helped to establish experiences where partly hypnotized persons, or the usual attendants at seances, are made to see, hear, feel, taste and smell according as the sub-conscious faculty wills; but all the claims taken as made cannot for a moment warrant the assumption that they prove any connection between the spirit world and our own. To adhere to such belief is evidence of a partly hypnotized mind in the believer.

"We loved, and yet we knew it not,—
For loving seemed like breathing then;
We found a heaven in every spot;
Saw angels, too, in all good men;
And dreamed of God in grove and grot."

17

The loss of all personal magnetism must precede complete clairvoyance.

This is the Seventeenth Principle. Vitality, the spark of life and personal magnetism are all one and the same, except in the uses to which they are put. All these must be suspended in the person who wishes to become a clairvoyant; and the supervision may be directed by the person himself, by fear, by expectancy of a morbid character, or by a mesmerist. Sometimes it originates in catalepsy as a disease, but this does not generally develop the condition desired.

One of the rules usually given to a candidate for this kind of work, is to subdue the will and to try to come into subjection to the operator. Efforts of the sort do not succeed as a rule. A person may be very anxious to become a clairvoyant, but personal magnetism is in the way. It does not depart by order of the will; for the more power the will has the more magnetism is generated. Teachers say: "Now exert your will all you can, and give yourself up." This is a contradiction. It is like saying: "Eat all you can and try hard to get hungry by eating." The exercise of the will generates magnetism.

The art of losing one's vitality is not easily acquired. It becomes the basis of hypnotism, and the latter must always precede clairvoyance. So these steps must be understood. How to take the first is the primary consideration. After that the process is much easier. While we do not recommend such practice, it is our duty to prevent the full course of procedure; for, if we do not do so, some one will, and the result will be the same. The fact remains, however, that the losing of one's magnetism is injurious to the health, while the cataleptic con-

dition of body and mind is harmful to both. Some operators give back all the magnetism they take away, and occasionally more, so that the loss is compensated in such instances.

18

The union of magnetism and telepathy produces extraordinary genius.

This is the Eighteenth Principle. There are always exceptions somewhere. A telepathic condition is one in which the conscious mind has connection with the subconscious. The latter is clear-seeing, has access to all other minds, and to all events everywhere. It knows everything. If the conscious mind were to connect with it, there would be no need of studying and memorizing in order to acquire knowledge.

Whether these two minds have ever been united we cannot say. It is possible that the ideal man, the Adam who fell because he tasted of the tree of knowledge, was deprived of this wonderful power because so much knowledge meant infinitude. This is mere speculation. It may be true that the union of the two faculties awaits man in another world or a future life. If it ever occurred, or ever should occur, the results must be beyond all measurement. One thing is amazing; the sub-conscious mind is a fact, and a concealed one. It can be proved, but the steps to be taken are arduous and unsatisfactory. From this we conclude that the concealment is intended; or it is possible that the glimpses of light are guiding lines to direct man to discover more.

To possess a faculty so powerful and to be unable to use it, is somewhat puzzling to the aggressive spirit of our species. To be compelled to assume the attributes of death, in order to awaken the inner, all-knowing mind,

and then to remain ignorant of its disclosures, is even vexing. Once in a while an extraordinary genius appears on earth, and an analysis of his nature shows that he is endowed with magnetism in the highest degree, and breaks the rule of depression by possessing a consciousness of the knowledge held by his inner mind. Let this become a perfected union and the man is a god.

19

Hypnotic depressions may become epidemic.

This is the Nineteenth Principle. So weak is the human mind on matters not personal or selfish, that error spreads like ink upon the wave. One idea hypnotizes the country, and a wrong notion becomes idealized and goes into history as a virtue. When the public are thus swayed, the contagion is irresistible. It divides itself only as the interests involved may warrant. Among the political parties, the epidemic is confined to one or the other of them, thus showing the weakness of the mind; for an apparent fact cannot be a fact at will, and a fiction at will, as the beliefs of partisans insist they are.

When the whole population of the civilized world in the last decade of the tenth century, then confined to Europe, saw and felt the approach of the year 1000, a fear of great magnitude seized them. Almost without exception, men, women and children were depressed and hypnotized into the belief that the world was coming to an end. Wars ceased; peace reigned; and a spirit of love swept over the savage breasts of the times, opening the way to the Crusades, religious fervor and finally the Renaissance. Out of fear comes repentance. No better illustration of an epidemic of hypnotic depression has ever been furnished by history.

Beliefs are likewise spread through masses of people,

depending on their condition of mind as to the readiness of acceptance. No matter how absurd an idea may be there is always something to believe in it. The claims of the origin of Mormonism are accepted as honest facts today by thousands; and if you assert this to one of them you will get the reply: "Of course we believe the story to be true; and if you wish to understand the sincerity of our belief come to Utah." This is the type of all other cases. You may begin with a fiction, a hoax played as a practical joke, set it up in pretended seriousness for the attention of others; and, years after, you will find a people swearing allegiance to it, and their children reverencing it as sacred.

The sects of faith-curists, known as mental scientists and several other kinds, have a following that is not large but is earnest, including men and women who are openly above the suspicion of being weak-minded; but the enormous proportion of them that go insane proves the rule that mental depressions or defects attend most cases of hypnotism where superstition is the stimulating cause. Every upstart finds some followers. Religious fanatics are not without devotees. Schemes to make money are sure to allure investors of a class that ought to have sense enough to know that nothing but total loss can come out of them.

Politicians are shrewd enough to know this defect in the popular mind, and they proceed to serve bait on the hook. Falsehoods fly like wildfire along party ranks. The people believe and are fooled; believe again and are fooled; and go on taking bait blindly. A million voters accept the skillful invention and stake their whole course of suffrage on its being true; always flocking like sheep to its standard; while as many more yield their faith to something exactly opposite. This following in herds cannot be accounted for, except upon the theory that masses of people are afflicted with hypnotic contagion.

The manipulators of political beliefs during campaigns know wherein their party followers are depressed mentally, and they study to supply the needed excitant.

When a mesmerist secures control of his subject, he suits his suggestions to the nature of the person and the probability of their being adopted. This principle is seen everywhere in political and newspaper sensations. What is most likely to fit into the hollows of human nature is most paraded, and it is a profession in itself to concoct such matters. In the dearth of news in 1893, the papers started the rumor of hard times, exaggerated every common occurrence and gave it color of disaster; so that the panic was a natural consequence. The depression was epidemic.

History furnishes many examples of men who have done their country great service through years of sacrifice and toil, yet who are suddenly overwhelmed by unpopularity, and almost in a day. Ingratitude is not explained on any other ground than that the people, being deficient mentally, have no power to resist the influence of meanness that runs rampant through the land. Hypnotic epidemics are always on the dark side. The public will eagerly devour ill reports, and scoff at good ones. A newspaper libel will take a page of type in leading columns; its denial will occupy a few lines in an obscure corner; or a page to a lie and an inch to the truth. This the people believe in and prefer.

20

Hypnotism is induced by one person whose thought-waves coincide with the thought-waves of another.

This is the Twentieth Principle. Waves of water, waves of sound, waves of light, waves of thought exist and flow in rhythmic action, each in its domain. In a

water-wave the body of water itself need not move onward for a wave to pass over its surface. Sound will travel through still air. Light shines in absolute quietude. Thought is impulse of the ether that pervades all matter. It moves in waves of action as peacefully or as turbulently as the force behind it shall determine.

A thinking mind is necessarily a magnetic one. You cannot separate one force from the other. When the magnetism is weak, the mind is also depressed. It does not follow that wisdom, judgment or depth of intellect are sure to come from the acquisition of magnetism. You can give the mind health without making it fit for a philosophy, as you can give the body health without producing the skilled artisan. The foundation makes the other qualities possible, but does not provide them. Where there is depth and breadth of thought, there is some degree of magnetism, and the two are associates.

It was formerly claimed that no minds except those that were weak could be mesmerized. It is generally true, but not always so. If a strong mind can be deprived of its magnetism, the mesmerist may succeed in getting control over it. Persons who have become exhausted through over-use of the brain, or who are depressed, or otherwise out of normal balance, may be caught at such times, but would soon react, if their ordinary faculties were strong. In this way the ablest of men and women have been partly controlled, and these periods are called lapses. They are rare, and should hardly be taken into consideration in the pursuit of this study.

Will and thought and magnetism run together, as the same or parts of the same things. No mesmerist can make any progress against either the one or the other. If the subject shows any force of will, the first thing to do is to ascertain if this can be broken; and a moment or two will generally suffice to tell if there is a likelihood of weakening. So one who is engaged in strong thought is

not apt to come under the influence; yet the waves of thought may be driven out with some skilled efforts. Likewise, magnetism will repel the operator. Whether these three good qualities are considered as separate forces, or as one and the same, varying in uses, they, or any one of them, will stand in the way of the success of a mesmerist.

Thought-waves are alike when they take the same view of the same subject. If one person is thinking of one thing, and another person of another, they do not coincide; and, until there is a supreme command of attention given to one or the other, there is no hope of hypnotizing either. If one person thinks of the same subject, but has a different view of it from another, the same law holds true. The very first step in securing hypnotic control of an individual is in compelling him to think of the same thing that is in your mind, and in the same way.

PROTECTION AGAINST HYPNOTISM

IS ABSOLUTELY NECESSARY IN THE CONTROL OF OTHERS

All humanity is divided into two classes: The hypnotic and the magnetic.

This is the Twenty-first Principle. It may be a matter of inquiry why we devote so much attention to this subject. But when it is understood that the hypnotic condition must be swept away and the road cleared for action, before it is possible for one person to actually secure a valuable control over others, the necessity for

becoming familiar with this, the greatest of all obstacles to success, will at once become apparent.

There are in fact only two classes of human beings on earth; and from the beginning of time there have never been more than these two. If you are in the hypnotic class, you cannot be magnetic; and the chances are ninety out of a hundred that you are in the hypnotic class. If you are in the magnetic class by virtue of birth or the gift of Nature, or the result of acquired power through habits that beget it, then you are in a position to go on with these studies.

This does not mean that if you are in the ninety per cent class, your case is hopeless. It is to make it hopeful that this book has been written. But let us look at a sort of summary of the facts that confront us, and prepare for the encouraging methods that are to follow.

There are still grades of hypnotic influence at work; some in the home; some in the marriage relationship; some in ordinary association; a vast number in business; a still greater number in politics; and we find them in court proceedings, especially in jury trials, and markedly in most churches; while no profession is free from them.

As a familiar illustration let us take a typical case. There is a church in a great city in America where the charge has been openly made and repeated in the newspapers that the preacher holds his congregation under a hypnotic spell during his sermons. The control he exerts appears in two prominent results. One is in the fact that the collections he demands are all over-subscribed. The other is in the fact that the church is always crowded, while the minister is not famed for great eloquence. We made it our business to visit this church many times during a three months stay in the city; and in this connection let us say that the hypnotic class of people are influenced by one or more of the following conditions:

1. Eye strain.
2. Monotony of gaze.
3. Monotony of voice that is alive.
4. A bright light, if of very small size.
5. Monotony of physical activity.
6. Monotony of mental activity.
7. Lapse of Mental Activity.
8. Entering the DARK SECTION OF THE MIND.

—The latter is so important a condition that it is made a prominent part of the Estate of Hell which follows in this book; and will not be discussed here. It includes the most recent discoveries in this line of study.

Let us review briefly in new language the main points we have presented in this Estate of Protection Against Hypnotism:

It does not require an hypnotic operator to manipulate a person; when in fact not one in a million of the hypnotic class has ever been under the manipulation of an operator, or professional hypnotist. This influence is constantly exerted in every phase of daily life; by others who have no knowledge of what they are doing; and by the persons themselves, who likewise would be surprised if told they are making themselves easy subjects to such a power.

In the world of Nature the use of the bright light combined with the monotony of a voice that is alive is quite common; as is seen when a cat, sitting some distance away, fixes its bright gaze on a bird, and chatters in a monotonous voice, quite low, and not easily heard by people, until the bird is thoroughly hypnotized, and even flies to the cat. This method is employed by Nature probably to maintain the life on earth, having in view the fact that the bird assists in sustaining the cat, and dies with less suffering than if allowed to starve to death by the slow process of the decrepitude of old age when it is neglected and helpless. Of course we do not

see why the cat should be sustained in the wild state of Nature; but it seems to be on earth to stay for a while at least; and if the bird takes other life for its food, the cat may not be denied the same right. Fish in the sea feed on fish; and this feeding goes from the smallest to the largest kinds.

Eye strain comes from the interest the bird takes in the glowing light in the eyeballs of the cat. A large mass of light would not do this work.

Eye strain comes always from looking higher than the level of the eyes themselves. Great lawyers who, in the olden times, had permission to talk to juries until they won their verdicts from them by sheer hypnotism, as was the case always with Rufus Choate, "the ruler of the twelve," as he was called, and with others of the profession, have realized that when the jurors are seated on the level floor in front and slightly beneath the advocate, they fall more readily to the power of the superior speaker; but when the jurors are located in raised boxes, or when the six in the back row are higher than the front row, those that are higher are the last to be influenced except by the actual evidence. Choate used to say that he talked until the last man yielded; and that he was able to tell when he had won them all. In one case he talked for two days to one man; as the other eleven were with him; and he did not desire a hung jury. We know that a great advocate understands the leanings of the juror he is addressing and that he understands when they are with him.

This brings us to the church in question, where it was claimed that the preacher hypnotized his people. The first thing we noticed was that the seats of the main floor were on a level line; not raised as they were placed in theatres; so that every person present was compelled to look up; and those in the nearer seats were quite a distance, relatively, below the pastor.

The next thing we noticed was the fact that the pulpit was unusually high; being elevated so that the minister could be seen by everybody, as the officials explained to us. They said, "We either had to raise the floor to an inclined plane as in theatres, or raise the pulpit; and the latter course involved less expense." The result of this condition in the structure of the church was that a large portion of the congregation were compelled to lift their eyes to see the minister; and as his gestures were forceful and illustrative of his meaning, they did this willingly and constantly.

But a poor preacher, judged by an oratorical standard, would not have produced an hypnotic effect. It required a man with vital ideas, a vital mind, a vital will power, and a pleasing delivery, to secure this kind of control; but we are sure that these qualities were aided by the height of the pulpit which produced an eye strain on the part of his listeners.

Then his voice helped to some extent. It was very much alive, but inclined to a monotony of pitch. You can take this combination into any church in the land and you will have a congregation swayed in a hypnotic sense. It has been shown in a great number of other churches where the pulpits are placed high and the speakers are attractive, the contributions are of notable size. In other words, you cannot force a listener to hold the eyes uplifted without producing eye strain, and some form of weariness of which the hearer is generally unconscious, as the bird is when it flies to the cat.

Looking long at any one thing has a similar power over the mind, even if there is no uplifting of the gaze; but the influence is weak, and requires much more time. It appears in the habits of people who work and drudge day after day at home and in factories, shops and other places. Farmers are almost to a man, in a large part of their lives, members of the hypnotic class, and it is for

them that the blue sky laws have been enacted. Monotony of physical activity, no matter where carried on, leads to hypnotic conditions. It has been often said that the world is full of "suckers," meaning people who yield their money and support to schemes that wise men would avoid; and this has led to the most vital axiom of all time that "one is born every minute."

If you wish to learn to what extent the world is populated by hypnotized men and women, answer all the advertisements in the periodicals for a week or month; remembering that these advertisers would not spend their millions a year for such claims unless they got their money back with a profit from the dear people. More than one thousand million dollars have been sent to fake companies since the recent war, in the belief that a big income and profit would be secured as promised; when in fact the whole amount has been a total loss. It is not always that the hypnotized person is a "sucker," for there are grooves in the mind that run under control, while other grooves are in the opposite condition. The most pronounced of all "suckers" is the great financier whose astuteness has made him many times a millionaire, and who is swept off his base by the rustle of a feminine skirt. His mind has two sets of grooves; one place him in the hypnotic class when the influences are right; and the other makes him the monarch of finance and business. Look to your history in the last two generations where men are known to you by their publicity, and note the number of really great men who have fallen under one set of grooves. A collection of these histories would furnish the colossal surprise of the century.

There is no doubt that many other causes enter into the work of making a person a member of the hypnotic class. These we will consider in the briefer but more important Realm, the Estate of Hell.

But let it be known that all forms of monotony are

hurtful to the mind and weaken the power of the individual. One line of work too long pursued, the sameness of home life, the weariness of country existence, the humdrum repetition of things day after day, all tend in this wrong direction. Did you ever know that there are ten digits on the two hands; that each digit leads to a separate brain activity; that the use of one or two, singly, or the whole in a bunch, deprives the brain of its developing nourishment, and that here we have one possible form of monotony. We know from many tests that the person who uses all ten digits daily, separately, but not in a bunch, has a much more vital brain power in all things; for you cannot help one part of this organ without helping all.

The habit of putting a child to sleep nights by a monotony of interest is not a bad one; for the child's mind is more likely to be normal than otherwise; and there is little to fear of hypnotic results at that age. This monotony can be employed in a singsong style of melody, quiet and having much sameness, as the crooning songs of the mother; or in telling a story in which the same things are closely allied, with no vivid plot, like the marching of sheep through a gate, each sheep being about like his associate, and with no purpose in view except to march through the gate; these and other methods have been successful in bringing sleep to the child; while a spirited and alarming anecdote with danger and narrow escapes, will work injury and lead to bad dreams and fears. It was once a familiar rule with elders to put themselves to sleep by counting sheep mentally; this has its value when the nerves are not tortured by indigestion, late meals, or indiscretions.

Jurors are almost always members of the hypnotic class; or else they would get excused from jury service by some method or other. Like the noble bankers and great merchants who have fallen victims of the rustling

feminine skirt, they are controlled by the emotions set going by great but dishonest lawyers; for no matter how great a man may be in his profession, if he pleads for the release of a murderer, or murderess, he is not honest when he knows that he is exerting undue influence over the jurors by trickery. It may be thought that there will not again be heard the rustle of the feminine skirt referred to, owing to the change of style in dress, but ere these pages have been long before the world, the skirt will be back; and in its place we have the lack of skirt, which produces another but extremely powerful form of hypnotism.

Owing to the lack of willingness on the part of men to engage in the venturous voyage of matrimony, which condition is largely due to the expense of supporting two or more persons on an income that does not provide properly for one, the women of the world since the great war was inaugurated, conceived the idea that men could and should be hypnotized by the exposure of parts of the female form; and it is a matter capable of proof that the recent styles in feminine dress were established solely for this purpose, while ostensibly made necessary by the cost of the material. But women on the average spend relatively more money on dress to-day than before the war, even taking into consideration the increase in price. The beautifully shod feet, the shapely ankles, the fine forms of the lower legs, the contour of the calves, all combine to make a form of hypnotic influence that does its matrimonial work successfully.

The question arises whether this form of attraction brings about the right kind of mating that makes marriage a desirable bond; but with that we have nothing to do. The lowering of the upper portions of the dress fore and aft was also a bit of hypnotic scheme to help on the man's desire for giving up his freedom, as some philosophers facetiously state; exposing the chest down to the

limits of legal permission; and eventually bringing the back into the struggle.

This kind of attraction like thousands of others, takes advantage of the mind in its mental lapses. It ceases to do coherent thinking. The professional hypnotist seeks to throw the mind of his subject into a mental lapse; during which interval of thought, his own ideas are substituted for those of his subject. A remark often does this very thing; as when a person is trying to induce another to sell something for a price less than that asked, the owner throws the prospective buyer off the track by the remark, "The thing costs me more than you offer." The party addressed does not stop to think that the assertion is an oft repeated one in business, and he believes it to be true. Traveling agents who invent many excuses for securing the attention of those to whom they desire to sell their goods, make use of this lapse in others' mental operations, and thereby obtain a hearing. But it must not be assumed that this condition exists solely with the country bumpkin.

With fully ninety per cent of all humanity in some kind of hypnotic state, it is no wonder that there is so much cheating going on in the world. People would not be dishonest in their dealings if there were no such condition as that of hypnosis to cloud the minds of their victims. The lawyer who deceives the jury or preys upon their emotions would not be able to succeed, and we doubt if he would try, if juries were not, as a rule, members of the hypnotic class. The same lawyer addressing the United States Supreme Court would hardly dare to appeal to their maudlin nature, as does the advocate who asks the jury to return the murderer to the bosom of his family and sixteen children in time to have them all reunited in a happy Christmas celebration. With tears in their eyes the jurors yield to this appeal, and do as they are requested with the suffering felon.

22

It is necessary to separate humanity into two hemispheres of influence.

This is the Twenty-second Principle. If you will look back to the first book in the cultivation of personal magnetism you will learn that there are enemies of this power all on the negative side; and there you will find that, when such enemies are removed, Nature quickly builds the power in any person. The quickest way to acquire natural personal magnetism is to remove the enemies. Millions of people do not like to practice tests or exercises who would enjoy driving out these foes; and, to their surprise and gratification, they would find themselves gifted in the art, and all naturally, without having practiced any of the tests. Of course it is better to include the whole system. But it is the fundamental law of life that when the barriers are removed, the result always is power.

All this relates to the work of acquiring the power.

Universal Magnetism relates to the work of using it.

The same fundamental law follows us now. There is but one class of persons who are capable of exerting control over others; and this class is found in the division that we call The Positive Hemisphere of Influence. The one gigantic enemy of these persons is the fact that they are dwelling in The Negative Hemisphere of Influence; and here we see what is meant by the hypnotic class. It is they who live in the Negative Hemisphere.

If you dwell there, you must move.

This one act of getting out, instantly gives you the control that is most important, most powerful, most supreme; and if you add to this act of moving your dwelling place, the victory over the enemies of personal

magnetism that are set forth in the first book, you are already master of the greatest of all arts, Universal Magnetism.

In our private classes, and among the thousands of our private pupils for nearly half a century, we have found many men and women of great prominence in the world, which means that they have no time for exercises and tests; and they have invariably desired to achieve the most potent results in the shortest possible time; and our methods with them have been summed up in the following training:

1. Fight down the enemies of personal magnetism, as stated in the first book, and thereby come naturally into that power.

2. Move your dwelling place from the Hemisphere of Hypnosis to that of the opposite Hemisphere; and you are at once master of Universal Magnetism.

This does not mean that the remaining parts of the system are not of advantage; they are, because they quicken and increase both powers, and should be adopted by all men and women who have the time to devote to them. But the results of the above dual method, being natural gifts only, are so marked that there is at once the inclination to follow through.

You will not at first believe that hypnotism played so great a part in life; but that is because it embraces all people in all walks, and under all forms of association, dealings, communication and contact with each other. It is a vastly larger and broader term than when applied to the practice of putting a subject into a cataleptic sleep; that form of it is less than one per cent of its whole scope.

We are coming now to the lowest form of hypnosis, which is known in study as The Estate of Hell.

You will find there, perhaps, yourself living on the wrong side of the world of Influence.

Our duty to you is to take you away; but before we can do that we must show you where you are, and how you can get away. Then if you do not go on any further in this great study, you will have at once come into possession of the power of Universal Magnetism. We hope that you are not dwelling in the wrong Hemisphere. We shall see. The next Realm will tell the facts.

Having moved into the Hemisphere of Control, you will then find your subjects in both these Hemispheres. Those that you will enjoy best as subjects will dwell in the same Hemisphere with you, that known as the magnetic. But they will not be numerous. In dealing with them, you will find that it will be necessary to employ what is called The Crystal Mind, which is being now made public for the first time. Without it, you will find that all dwellers in the Hemisphere of Control have more or less power to protect themselves from all kinds of influence; hence the Crystal Mind must determine the question of supremacy.

But ninety per cent of your subjects will be found living in the other Hemisphere; those that are too far in the DARK OF THE MIND will be most pitiable, and you may feel inclined to help them into a better condition. The others are the usual dupes; some are always dupes; others only in certain lines of activity and thinking. We will make you acquainted with them, and will show you how to deal with them.

Now we enter a briefer Estate, but one of the utmost importance.

"There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear."

REALM THREE

"WHEN all the sister planets have decayed;
When rapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below;
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

THE ESTATE OF HELL

IN THE

BLACK SHADOWS OF EXISTENCE

"BUT when the Ill stood clear and plain,
And naked Wrong was bold to brave,
And naught was left but bitter Hate —
We paid them in the coin they gave
We strode as stalks a lion forth
At dawn, a lion wrathful-eyed;
Blows rained we, dealing shame on shame
And humbling pomp and quelling pride.
Too kind a man may be with fools,
And nerve them but to flount him more;
And Mischief oft may bring thee peace,
When Mildness works not Folly's cure."

"O LORD! methought, what pain it was to drown
What dreadful noise of water in mine ears!
What sights of ugly death within mine eyes!
Methought I saw a thousand fearful wrecks;
A thousand men, that fishes gnawed upon;
Wedges of gold, great anchors, heaps of pearl,
Inestimable stones, unvalued jewels,
All scattered in the bottom of the sea;
Some lay in dead men's skulls; and in those holes
Where eyes did once inhabit, there were crept
(As 'twere in scorn of eyes) reflecting gems,
That wooed the slimy bottom of the deep,
And mocked the dead bones that lay scattered by,
My dream was lengthened after life;
O, then began the tempest to my soul!
I passed, methought, the melancholy flood,
With that grim ferryman which poets write of,
Unto the kingdom of perpetual night.
With that, methought, a legion of foul fiends
Environed me, and howled in mine ears
Such hideous cries, that with the very noise,
I trembling waked, and, for a season after,
Could not believe but that I was in hell;
Such terrible impression made my dream!

The Estate of Hell

"THE earth is dreaming back her youth;
Hell never dreams, for woe is truth;
And Heaven is dreaming o'er her prime,
Long ere the morning stars of time."

THE magnetism we teach is of the kind that conquers; and we propose to show, before this book is ended, that there is but one kind that never fails to conquer; but one kind that wins at all times, in all places, under all circumstances, and achieves a total victory, complete in every particular. Other methods may extol the advantages which a stronger personality is able to wrest from a weaker, but such victories are cowardly. The grandest man is he who is master of his peers.

The word hell means anything you choose to make it. In the lowest planes of barbarism it indicates a country somewhere beneath the surface of the earth, where occupations and penalties are suited, not to the demerits of the wrong-doers, but to the fancies of the inventors of the place itself; always reflecting the mental char-

acteristics of the age and people from which they emanate. Thus the idea of hell changes continually; it broadens its fancy, and losses its sting as civilization makes progress. If there were no penal codes there would be no realm of punishment.

The human heart is so constituted that the more refined and sensitive it becomes, the more it suffers. Life is full of rough places; thorns abound on every side; and that person is most in harmony with nature who is rough and thorny, for he has less to pain him. It is the tender hand that is pricked. A gang of laborers are hounded and abused by the man in charge of them, but they pay no heed to the oaths; yet a sensitive fellow pines and pales at the mere intimation that he is not active enough for his age. The actresses whose character creations on the stage are ideals of life are scolded at rehearsals, until they have a right to believe themselves the trashiest of human beings; yet woman shrinks from the least of insinuations in a more sensitive sphere. Miss W. says of herself: "I was told by a gentleman acquaintance that I ought to improve my mind by reading the best and loftiest works of literature. I asked him if he thought my brain deficient, and he said he supposed most women were a little below the average of their sex's ability; and I became very angry with him. I went on the stage, and lost my ultra-sensitiveness in a short time. When the manager told me that I was the lowest specimen of female ignorance he ever saw, that I would never know enough to go in out of the rain, I agreed with him." These are facts, illustrating the two phases of life; one, the hot-house nature, that quails before the least chilling breeze; the other, the sturdy oak, that enjoys rough weather.

Conscience is supposed to regulate the amount of suffering to which a person will be subjected by reason of errors or sin; but training and habits control conscience.

The more sensitive you are, the more you will feel the pangs of this attribute of the heart. The first breaking away from right-doing is fraught with severe anguish; the second amazes you; the third lets in some light on the ease with which you can sin and forget. The worst of crimes may be committed, if there is no fear of punishment. It is human to go as far as the evil bent of the heart can go without running the risk of detection. Take away the continual check on wrong-doers, and they will not stop at any limit.

The blackest ages of history are not many centuries away. Then all power was robbed from the State and given to the Church, whose imperialism concentrated the armies and machinery of civil governments under the leadership of one great head; and blood ran in rivers through the realms of the most advanced civilization. There was no conscience. Men felt willing and able to say aught they pleased if in power, to the best of their race if out of power; and sensitiveness to rebuke of the tongue was absurd in an age when the sting of the torch executed the malice of the heart. What must have been the feelings of those who could put their fellow beings to death, watching them writhe in flames, is understood only as we study the possibilities of evil action in the present age.

Pulling away more and more every decade from the grosser cruelties of a rougher humanity, we find the torturing fear of physical harm to be superseded by a much keener suffering of the mind and nerves in each new era. They once said it was not hard to die, and a body could be killed but once; we now say it is worse than a dozen deaths to pass through the anguish of mental fears, such as a finer age has brought upon us. So little is death dreaded in the barbarous and semi-barbarous countries, that the most horrible of punishments must be invented as deterrents of crime; and the agonies are long drawn

out, so that the unconsciousness of death may not bring sweet peace to the individual. A step lower brings us to the savages, who not only laughed at such things, but actually courted the opportunity of enduring physical pain in excess. The American Indians never flinched a muscle when the red-hot irons were held gently against their flesh, and slowly burned holes into their bodies.

Against the defiance of death and torture in the more physical races, we find the excruciating horror of a broken mind in this era of intelligence. The probability of a life in the asylum is haunting a million men and women in our own America to-day; for the rush, the hurry, the excitement, the hysteria of living are sapping the peace of the brain and tearing open the ever-healing wounds of the heart. There is no contentment. The rich are driven to distraction by their cares; the poor are planning to become rich; the middle classes are the fulcrum on which both extremes ply their leverage; the learned hate ignorance, and the ignorant have contempt for learning. In each class the war of discontent, envy, jealousy and competition turns the hope of peace into a red flame of conflict. Fraud is rampant everywhere. The desire to cheat some one is responded to by deception from every source. There is no peace. The human heart is not an instrument of peace. Therefore the man or woman who can call all these warring forces into one compact organization wherein conflict is turned to a united energy, will be clothed in supreme power.

"Pacing the ocean's shore,
Edged by the foaming roar,
Words never used before
Sound sweet to somebody."

23

The magnetic hell is confusion.

This is the Twenty-third Principle. The confusion referred to is that of the nervous system that may or may not associate itself with the mind. We all recognize the mind that is clear at one time and confused at another. It may be mixed or muddled by propositions too deep for it to grasp, and these scatter its magnetism if it attempts to deal with them. It is a fact that some of the most magnetic of individuals are not of a high order of intelligence; but they know when not to enter upon a line of thought that is too difficult for their understanding.

The acquisition of knowledge, the riper state called wisdom, and the possession of intelligence are three distinct matters, each apart from the other. As a rule, the crowding of the mind with facts weakens its real usefulness. A college professor may know one hundred thousand things, culled from history, science or philosophy, more than the president of a bank or the manager of a railroad system; yet, with all his knowledge, he is a useless well, valuable to others, but of no avail to himself. A man from the city, who knew city ways and methods, looked with pity on the blooming face of the country girl who was ignorant of all ideas that belonged to metropolitan life; and she, in turn, felt a deep sympathy for his ignorance of country ways; yet, while both lacked knowledge, they might have been highly magnetic.

Confusion appears in the mind as a reflex action of the nervous condition. No matter how much a person knows, he cannot express it, or even think it, if his ideas are scattered by his own nervous confusion. Hawthorne

was accorded a high rank among the brainy men of literature, yet he suffered continually from this trouble. Actors have what they call stage fright on first coming before an audience in the beginning of the evening's performance, and no matter how often they have appeared before, it takes some minutes to overcome this condition on each new occasion. History is full of instances of such uncontrol in the private and public careers of her favored individuals; they succeed in part, and fail in part.

But the most distressful confusion is that which fills the lives of men and women who have no knowledge whatever of the method by which they may marshal their vital forces. They are one restless torment within the body. They arise in the morning in a state of discontent, struggling to adjust themselves to the duties of the day. If they belong to the more stupid ranks, those that are always on the negative side of life, they may feel no responsibility, and by this lack of touch with a progressive existence they may be happy in a measure. This they can never be if they are on the positive side, for their very activity means unrest. A captain without an army has no reason to worry over his martial responsibilities; give him soldiers in force; and he is a commander only so long as he is able to marshal them in rank and file and control their aggressive movements. Let them move along as a motley mob, and he suffers the pangs of confusion in his management. So it is with every person on the positive side of life who is unable to take charge of his forces.

Such persons are unhappy. To be ignorant and dull, stupid, careless, and a negative part in the social relations of humanity, perhaps invites more happiness than to realize that life is worth living, and to try to live it successfully. "Only the simple minds are happy," says a writer. This is not true. The fact is that all who are

on the negative side of existence are contented with less of the fruitage of living, because their wants are limited and their opportunities for enjoyment are less. They are often miserable in the little mind they have. Their periods of content and hilarity are due to alcohol or other stimulants, and in times of leisure, such as Sundays and holidays. Out of their classes come the socialists, the mobs and the tossing masses of criminal humanity.

To be actually happy there must be positive life, and this means magnetism; but herein the most acute suffering and confusion are found, when the vital energies are not marshalled. Existence is like a battlefield; self is the general in command; there must be an army or the commander can never realize the pleasure of victory; yet, in taking charge of an army, his responsibilities begin, and he may live to see his forces torn asunder, scattered, demoralized, and all rending his mind into shreds. He is unhappy without his army; he may be unhappier with it; yet he can never be happy without the possibilities it may afford him of achieving the grandest victories.

This condition of confusion is one that should be studied and recognized in every life, for it comes to all, and some are never free from it. We look for its cure in vain if we seek it outside of ourselves. There is no cure except in marshalling the forces within us and leading them on in battle; but it is true that there is less of suffering if we abandon the captaincy and drift into the ranks of the negative souls that are blown about by the winds of misfortune and finally tossed on the rocks of disaster. There are no compensations for such existence; even the moments of rest are bubbles of deception. We must be going up stream if we would find happiness.

Confusion of the magnetic forces shows itself in many ways. Every bad passion and emotion is touched. You

do not feel right toward your fellow beings. You are angered at anything, no matter how trifling. The success of others weighs down upon you. Malice and a desire for revenge live at your elbows, spurring you on in your conduct toward enemies. Erratic fires burn in your soul, and their flames sear every honorable motive that ever had dwelling place in your heart. Policy sometimes holds sway over your tongue and over your deeds; but it is hollow, and the gain it brings is the progeny of greed. You are not happy, but are restlessly hunting for some means of acquiring happiness; always finding yourself thwarted by circumstances which you charge to an unjust fate.

Some experiences may prove valuable as examples of the workings of this confusion of the magnetic forces. We predicted years ago the suicides that would occur among certain prominent men of this and other nations, particularly of the French. When confusion has produced anarchy of the magnetism, suicide is almost a certainty. The French hate to outlive their excitement. The self-destruction of Boulanger was as much to be expected as the natural death of Gladstone and Bismarck. A stormy and erratic career is a sea of disorder, involving mind and soul. Most persons, who are too strong for suicide, wear out suddenly, like a machine running wild, or jump the track and are ditched.

The feelings are never at peace. An hour or a day of quietude within is a symptom of alarm, engendering the fear that it is too good to last, and that something is sure to happen to bring greater misery. Then, when a trifle occurs to mar the even tenor of one's way, the dark cloud of malice arises and overspreads all the horizon. A woman, in conversation with a friend who had been loyal to her for fifteen years, happened to make a remark that was a little extravagant, whereupon the friend said, "I hardly think you mean that; do you?" "Well,

I like your impertinence. You accuse me of deliberate falsehood." "I did not intend to do so, but what you say is not true, and you know it." "If you will find the door, you may do so," exclaimed the woman in her own house, and her guest departed. In the evening this quick-tempered woman told her husband the circumstances, and added, "I do not know why I spoke so hastily; but I have done it, and we are both too proud to ever speak again." And it is true that, although a mutual friend tried to heal the breach, they have always remained enemies. When the thought of the old friendship comes up, the spell of malice fights with it until it is downed, and there is less hope than ever of peace.

Magnetism is greatest and most powerful in the colder climes. The heat of the warmer zones tends to make a spirited person altogether too unreasonable to be classed as a higher example of civilization. This is seen in the South, where the feuds indicate that the magnetic vitalities run wild. Most of these difficulties have originated between the wives of the contestants, and over the slightest of causes. In one case the families were neighbors, and a pet dog would emanate from the home of Mrs. A. to the flower-beds of Mrs. B., until the latter sent a polite request by her boy, asking that the trips of the canine cease altogether. This was regarded as an insult, though any reasonable mind would have thought it perfectly proper and neighborly.

In the mind and soul of Mrs. A., the stormy unrest of hell began. She brooded over the note, over the dog, over the flower-beds, and over everything, until confusion reigned supreme in her nervous system. Herself counted a magnetic woman, she gave an exhibition of an army disorganized, running pell-mell upon an enemy with eyes shut. Her only thought was revenge for the writing of that note. Its language was polite, even affectionate, and the grievance was not imaginary; but she could not for-

give the sending of it, as they had always been the best of friends. She could not see that it was her duty to obey the request. She could not appreciate the fact that a gentle endurance of a real offence, in this world of cross-interests, is far better than enmity and bloodshed. "I do not know what actuated me to do this," she afterward said, in the usual groping about for an excuse, "but I believe it was the devil himself." If this is so, there must be many devils about; for her conduct was in line with that of millions of others who are unable to control their impulses.

The husbands took up the matter; then they became enemies; then the grown-up sons entered into it, and thus the war of the families began. One night the son of A. met B., and crossed the street apparently to avoid him. B. had an errand at the store on the other side, but lingered behind, so as to keep out of the young man's way. The latter reasoned as most persons do, and was quite sure that he was being followed; indeed, he felt so certain of it, that he went home and told his father. Mr. A. then came out, and demanded of B. why he was hounding his son. B. declared that he had not intended to do so; that he took his usual course home, and proposed to attend to his business if other persons would attend to theirs. To this A. declared his disbelief, and the lie was passed. Then came threats.

After the foregoing preamble to the feud, it was necessary that each should arm himself. The mere vision of the other was the signal for putting the hand to the pocket; and, as they came upon each other quite unexpectedly one evening, they drew and fired. One died instantly, the other in a few hours. In a year more one of the sons killed the other; a cousin killed the survivor, and the relatives and friends of each side joined forces, until twenty-six were slain. In some of the Southern feuds the causes are slighter, and the fatalities greater.

There is no prevention for this slaughter; for, once the restless heart is aroused, it has no peace till death ends its owner's life. The reasoning faculties never act in such dramas.

Women are no more subject to the confusion of their magnetic forces than are men. They may be more relentless and revengeful, for they act by intuition or instinct; yet men are as frequently given to these disorders as women. Two merchants, whose lines of trade were conflicting, met and entered upon an altercation that had no sensible cause; yet they became lifelong enemies, and were made miserable by their experiences. One man takes affront at some simple grievance, and he is no longer of use to himself, for he cannot harbor malice without losing his true value. We recall the case of a young lawyer, who met his death under the following circumstances: He held a claim for collection against a man more than a thousand miles away, and wrote him a letter demanding immediate payment. The man replied that he would pay it when he was able, and said that he could not be forced to pay by any "young snipe." Here was the beginning.

The lawyer wrote back a letter in the same vein, adding the words, "I do not propose to be insulted by a cur." The man was deeply offended, although he had begun the malicious part of the correspondence. He wrote an intemperate letter, containing a score of opprobrious adjectives, some of them too low to repeat. The lawyer then replied in like vein. On receiving the letter, the man demanded a retraction at once, or he would come on and thrash the lawyer. The latter, who had not begun the attack, showed that he was not frightened, for he followed up the mud-throwing by another abusive letter. The recipient came on and killed him on sight. He was hung for it. Both men were built of intelligent stuff, and would have been accounted magnetic were it not

for the fact that their vital forces were scattered and wild, lacking leadership.

A large majority of men, on receiving the slightest provocation, will answer in kind, paying interest in so doing. Nothing but policy, the desire of gain, or the fear of punishment, holds most persons back. You may do a friend a favor, and receive from him a scathing rebuke in case he fails to get another favor from you. The foulest of letters have been written to benefactors who limit their kindness. We are referring to the intelligent classes, who are supposed to possess magnetism in some positive degree at least. They are at enmity with the world and with themselves. Not one of them is free from this incoherence of energy.

Women carry revengeful feelings to the grave. It is their nature. They refuse to yield. When two women quarrel, both are free from blame, and it has never been discovered that either is in duty bound to make overtures to the other for a healing of the breech. Sisters and brothers, in a majority of all families, have fallings out that are generally of lifelong duration. It seems easier for those who are of the same flesh and blood to enter upon feuds than for others, and this may be due to the fact that more privileges and liberties of remark and action are permitted among relatives.

Lovers quarrels are bitter and generally groundless. Magnetic young men and young women lose all control of these forces when disturbed by the counter influence of love. They expect all from each other, and, like the perfectly polished marble, show to disadvantage with the slightest defect. When they part it seems like the opening of a great gulf between two vast hemispheres. If obstinate, these misguided heads turn away, and point their noses of scorn in opposite directions for the rest of their natural lives. It can easily be ascertained that nearly all engagements are broken, very few of the

original mating couples hanging together through thick and thin.

Married life is a hell in many cases. This is due to a loss of magnetism, or a confusion of the forces that might be united and produce the noblest and the sweetest of peace if both parties would have it so. It takes but a word, a bit of neglect, a criticism, a rejoinder, or something "light as air," to explode the magazine and set off the ignitible energy. Men and women will not strive to control themselves. There is satisfaction in showing fight, in the pangs of resentment, in the silent tongue and "cutting" of life's partner; so they let loose, and the sting sinks in, never to be removed. The pictured fancy of honeyed bliss is a dream that has its awakening in the realism of vinegar and gall. Some marriages are filled with happiness, and God blesses them.

24

Irritability destroys magnetism.

This is the Twenty-fourth Principle. You get up in the morning; something goes wrong; your garments do not fall into place easily; your hosiery clings to the heel; your elbow will not go through the arm-hole; the shoe is too tight; a button is off something, and you are irritable. Perhaps the vicissitudes of the dressing period are passed over successfully, but other matters go against the grain. It is a common saying that the day is begun wrong, and everything will go wrong till night.

Few indeed are the persons who are free from this disease of the nervous system. It is more fearful in its results, both in physical and moral effects, than any other malady. It grows rapidly by letting it have its way; it is diminished by trying to check it; but once it has been

allowed free scope, the disposition to suppress it is lacking. In its physical injury it involves the brain first, and then the mind becomes irresponsible, and the morals give way sooner or later. Solitude developes it very rapidly. A man made the statement that he could not be alone a half hour without uttering oath after oath, which he never dared to do when others were within hearing. Another man declared that he had the reputation of never using a profane word, yet that, in fact, he swore fearfully a hundred times a day. He knew that he could restrain himself, for he never gave way in the presence of others.

A wife in court testified that her husband was a man of mild temper, never having uttered an oath in all his married life; and she was much surprised when the attorney for the defence drew from him the admission that he "swore to himself when alone." Asked how often, he said it was "pretty often if things bothered him." A young man, who stood among the leaders of his class in the university, and of whom a great future was predicted, soon after graduation began to show a deep indentation between his brows. This became noticeable to his friends. He was occasionally overheard in a rage, and was taken to task for it by those who were interested in him. He made this statement: "I was once able to control my irritability, but I formed the habit of yielding to small influences that tended to distract me at times, when I was busy and had much to accomplish. This habit grew on me insidiously. It soon asserted itself my master." He was induced to see that it might be controlled, for he did in fact control it when others were about. His books told him that irritability was the first step toward insanity, and he saw in his own example that he was slowly and surely tending that way. He has been a student of advanced magnetism for several years, and is to-day a perfect master of himself and now of others also.

Irritability is of two kinds: the one is the forerunner of insanity, being impelled by that malady, and not easily held in check; the other is the outcome of habit, and leads to insanity if not suppressed. That which is the symptom is due to mental and nervous confusion, and is the natural accompaniment of depleted vitality wherein magnetism is lacking or is chaotic. The gentlest cares of derangement are those which are on the negative or hypnotistic side of life; and the severer cases, as of madness, are found among magnetic persons whose energies are not controlled. They are like engines running wild, without master hands to direct them.

The kind of irritability that brings on insanity is always the creature of a careless habit. It begins with a sound mind, and possibly a magnetic nature. No person likes to be thwarted. Life of all kinds resents interference. The ant, the bee, the fly, the cat, the dog, and all species, when not frightened, are quick to snap at intrusions, as though to fight them away. On this principle of resentment it is natural to "fly up" at anything that goes wrong and thus interferes with whatever you are doing. A little thing is in the way; with a snatch at it, a curl of the lips, and a knitting of the brow, you ejaculate some ill-natured remark that cannot help reacting on the heart.

One of the brightest young men we have ever met lost all his magnetism, all his good nature, all his self-control and, finally, all his mind by allowing this habit or irritability to grow on him little by little. Another professional gentleman gave way, year after year, to this same habit, until he was unfit to remain in his office. He said this of himself: "I often meditated on the condition in which I found myself, and I often remarked that I could stop the habit at any time if I chose; but it got the better of me. Now I am going at it in earnest, and I will conquer, for I wish to get back the prestige I have lost."

He failed again and again, until his physician recommended the study of these advanced lessons in magnetism, and they alone saved him.

It may be easily proved that a lack of magnetism is the cause of, and is also caused by, irritability. Vitality of body, of nerves and of mind will show itself in some degree of positive magnetism, and when the latter has been accumulated it will give rise to the former or some one of them. These causes and effects work both ways. Let some act of the individual lessen the vitality, and the magnetism suffers; then irritability sets in, and the condition becomes worse. Many men and women say that they are never irritable until they are all tired out. "I have full patience until I am weak from weariness; then I have no patience at all; I am cross, even ugly, until I get rested. What is the remedy?" The body and mind may become exhausted without depleting the system of its magnetism, but this is difficult of attainment; it is a condition the average reader will never encounter.

If you are irritable you should ascertain the cause of it, or what it indicates. First, learn if it is due to an approaching loss of your mental powers; and, if so, go to work in earnest to supply the needed magnetic vitality which alone can avert the failure of this great organ. Then you will save what is more than life; you will avoid the wreck of your own existence and the peril of others. There is not the slightest doubt that this is the only means of cure. It not only furnishes the life that is slowly fading out in the mental faculties, but its vitality causes a healing, as far as anything can, of the nervous structure that is breaking down. The thorough study of this volume, and the adoption of its régime, as well as the following of this system of training, may be fully relied upon as a cure if one's time and full attention are given to the work. Improvement is noted almost from the beginning, after the first reading of the book, for its in-

fluence tends to shape the plan of thought and action at once.

On the other hand, the probability is that your irritability is due to carelessly giving up to feelings that are aroused by each little annoyance. It is not because your mind is failing that you are fretful, but because you lack the will-power and purpose to check such feelings. Here, again, there is but one effectual cure, and that is found in the realm of peace, in the following pages of this volume. We feel sure that you will adopt the plan therein furnished, for it is designed to accomplish such a result. Every step of the way is stated and explained with the most ample description, so that nothing can be lost or misunderstood. A change of habit is not easy. Great goals are reached only by strong efforts. If you neglect this golden opportunity, your career will be down hill. If you believe in yourself and in your magnetism, remember that some of the sublime wrecks of manhood have come from the most magnetic of men and women, who permitted their energies to run away with them, like unmanaged horses dashing to the cliff.

25

Worry kills.

This is the Twenty-fifth Principle. A minute of worrying drives out a mine of magnetism. It collapses the brain, the mental force, the vital functions, and all the the operations of life. It destroys appetite. Many a person has commenced a meal, and stopped eating when some bad news arrived. The saliva stagnates, the gastric juices of the stomach stop their flow, digestion ceases, and there is no taste in the mouth. Don't worry.

A person may be good-natured and yet worry; it does

not follow that the latter habit will either invite or accompany irritability. Some of the ill-tempered persons never worry, and others, who are as gentle as may be desired, are so weak in character that they are always softly worrying. The philosopher knows the uselessness of wasting his energies over what cannot be helped, and says, mentally, that it will not make any difference a century hence, so he will not worry; yet, what his mind so easily solves, his nervous system will not always obey. Temperament, health, habit, all are involved in the cause. Indeed, it has been claimed that ill-health is the only producer of worry, on the theory that perfect health is buoyant and sees nothing but the bright side of life. This might be true if perfect health could be found; but as most persons are in deficient health, and are given to worrying, it is not possible to say that one is the promoter of the other.

The first and most fruitful cause of this habit is the anxiety which is felt about the means of living. There have been such unpleasant stories circulated about the discomfort of the poorhouse that all persons instinctively shrink from the prospect of ending their days at that resort. There is a horror attached to it; and rightfully. The very poorest of humanity cherish the romantic idea of dying at home in the bosom of their family, lamented as the curtain falls, and tenderly put to rest amid the shedding of hallowed tears. These humble creatures look forward to work that shall bring them fifty cents or more each day, but as no employer is bound to keep them steadily engaged, they are always thinking of the hour when they will be idle. The only soul who is sure of unlimited work is the miserable wretch who is underpaid, who gives a day of toil for an hour of compensation.

He who knows that employment may be had for a year will worry about the time to follow; if he is sure of four years, he frets about the blank fifth; if his contract

runs for ten years, he is uneasy about the eleventh; and we know a Baltimore lady, who leased her land at a large annual rental for ninety-nine years, who said she was always uneasy at the thought of the lease being broken. John B. Gough told the story of a spinster, a thin, dried-up woman of forty and over, whom he found weeping bitterly at the side of a curbstone. He sought the cause of her anguish, and she said she was thinking that if she should get married and have a child, and the child should fall into the drain and be drowned, she should go distracted the rest of her natural life. While the story is probably not true, it well illustrates the tendency of humanity to borrow trouble.

Worrying may be done in silence and yet be as destructive of the vital forces as though it were done openly. Some women withdraw to have a cry where no one will know what is going on. Men often go apart to think out the problems alone. It is sometimes thought that if the means of living could be provided in ample abundance clear down to the end of the longest life probable, there would be nothing to worry about. This is far from true. The rich are always anxious. At a gathering of more than a score of ladies the question was asked, what was the most troublesome thing in life, and all but two answered, the servant question. Those who are too poor to hire a servant escape a large field of worriment, while those who are endowed with the good fortune to be able to hire help are to be more pitied than their humbler fellow mortals.

We met a young man of unusual capabilities; one who was bright, smart, magnetic and of the highest intelligence. He delivered a course of lectures when less than a quarter of a century old, the most powerful of which was a strong assault upon the evil habit of borrowing trouble. Ten years later we met him under changed conditions, and our first remark was that he looked

worried. "Ah!" he said, with a sigh, "You have not forgotten my lecture. I was a guide-post, was I not, pointing the way but not going thereon. Let me tell you how it is. My income never exceeds two hundred dollars a month. I pay forty dollars a month for house rent, and it is the cheapest that will do me. Lighting averages seven dollars a month; heating, seven dollars; my grocery bill, forty dollars; my butcher's bill, thirty dollars; my wife has three children and is ill, which requires two nurses and a cook, the wages of whom aggregate forty dollars. You see, forty is my lucky number. How much is that? One hundred and sixty-four dollars, so far, per month. The doctor runs up a bill of ten to twenty dollars every blessed month I live; last year he made it fully that, and he comes right along now. My wife's mother is homeless, lost her fortune, and lives with us. My wife's sister was abused by her drunken husband, and had no place to go, so she came to live at our house. She is getting a divorce. Being penniless, she must be taken care of at my expense, and being an invalid, I must hire and feed her nurse. Then the cost of medicines, clothing, and a hundred little things, must be met. I run behind more than a hundred dollars a month. When I was courting my betrothed—and she is the best of wives—I pictured to myself and to her a future in which parties, dances, theatres, drives and pleasures galore would make us weary with their abundance. How is it now? When I come away from the house each day I hang my head; when I approach it, I never look up. In it or out, I am unhappy. What can I do? If I go to a less expensive place my chances of earning as much as I now do would be destroyed, and while I might make more by starting out for myself, there would be a long period of time in which I could not earn anything, during which my wife and three children, her mother, her sister and two children, and the four servants would have no

means of sustaining life." And he dropped his chin to his chest as he plodded on.

The foregoing case is an actual one, every detail of which is true. We ask our students to tell us for him what he should do. Solve the problem, if you can; send us the solution, and we will forward it to the man. His case is but one of hundreds of thousands in which the same principle is involved. What can he do? Shall he go on incurring debts that can never be paid? He tries to be honest. He does not spend a cent for pleasure while he is in debt. He allows himself nothing, not even a cigar. It is true that the two hundred dollars per month is a large income, but it is possible only in a city where the rents and other expenses are proportionately great; if he were to curtail the latter, he would lose the former. You may tell him not to worry, and of course it would be heroic for a refined and sensitive soul not to feel any anxiety for the future, whose opportunities he had mortgaged, and whose only hope lay in the operation of the statute of limitations. To advise him not to worry is not to solve the problem. If you are in a bottomless pit, and climb up one foot, then fall back two, and continue to move at this rate, how long will you keep at it without some worrying?

Between the case just cited and that told by Mr. Gough, we see the two extremes; one with something to worry for, the other with really nothing. History shows us one kind of solution in the lives of men who have been recklessly careless, whose lack of worrying has been a total lack of interest. They have attended to the battle of the world while giving no thought to the struggle at home; and wife and children have died, leaving these husbands to carry on the conflict with less burdens, like the swimmer who sank with three children clinging to his neck, and rose to the surface without them. The statement was recently made in public that men were not attracted

to married life because of this condition; that they preferred the certainty of their freedom and its independence to the other certainty of being unable to support a sickly wife and children. It is a fact that the most suitable men, otherwise, for matrimony will not allow themselves to be carried into the vortex; fewer of the desirable men marry; they admit this to be the reason, and the condition is getting worse every year. Only yesterday a gentleman remarked, "I am a bachelor, or soon will be so-called. I owe nobody. Single life means to me freedom from worry." And he gave his reasons in full.

Let us see what they are. He went on to say, "I have an income of two or three thousand dollars a year from my business. I spend one thousand a year on myself. The woman who would be my wife would desire a thousand for herself. She would be right. The rent and plain expenses would eat up all the rest of my income; and to half live, I must run in debt. Now I save up a thousand a year against the future rainy days; if I were to get married I would exhaust the rainy day fund, incur debts I could never pay, and worry myself sick." Another man said: "I earn a thousand dollars a year, and have an extra income of two hundred dollars, making a total of one hundred dollars a month. This is good. I proposed to a girl, and we got ready to be married. I told her what my income was before the proposal. Her mother kindly figured out that we could not possibly live in a house, as the daughter could not cook, and a servant would be out of the question; therefore we must board. We cast about to find a suitable place for boarding; the least desirable was twenty dollars a month, each, for meals and twenty-five for a room if we had but one room; a sum of sixty-five dollars. Then there must be at least twenty-five per month allowed as pin-money to the wife, five dollars for laundrying, ten for theatres, as she had always been so brought up; and here we exceeded

my salary. So I stopped. Not a cent remained to pay for my own clothing, and there was no chance of laying by a little every month as a nucleus for a home. When the suggestion was made by the good lady, to the effect that a baby might appear once in every year or two, and that nurses, doctors and help must then be had, we turned pale as death." This man has never married. The girl is a spinster with no prospects. His recent words on the subject were: "We both did right. Marriage under those conditions would have been a hell, and I am glad I am out of it." When deliberate thought and judgment are paramount to love, few marriages occur. The woman cannot be blamed; the man cannot be blamed.

Fussing and fault-finding are detrimental to magnetism, and these things arise in marriage more than in single life. It is not that we would discourage wedlock, but that we wish to state the facts when we say that, in that state, the man and woman both have more difficulties to surmount than otherwise. The wife is harassed by little cares, each trifling in itself, but wearying in the accumulation; and the husband, who has always been selfishly wrapped up in himself, now finds demands made on his time and patience that he never would have dreamed possible. Then he begins to fret, to fuss, and find fault, as though the f's were following him like an avenging spirit. His magnetism flies away; it is in chaotic confusion.

When we look into the lives of the most magnetic men of history we find them selfish in their devotion to their public work, and neglectful of family. These great men do not take their wives and children with them in their careers; they may provide well for their maintenance, give them fine estates, and spend their vacations at home, or bring them to some place of residence that may suit their prominent stations in life, leaving them there as

they go forth to their greater work. Daniel Webster rarely ever took his family from Marshfield, Massachusetts, in those years when he was a rising star. Rufus Choate tore himself away from all home cares in the professions of law and politics, and rarely ever knew what was going on, except when within the walls of the dwelling, and then only so far as himself and his books were concerned. Edward Everett had won international fame before he was married, and his brilliant public career was free from home cares even to the last days of his usefulness. He traveled without his family in that remarkable tour of lectures in which he raised sixty thousand dollars for the fund to rescue Mt. Vernon from the hands of speculators. Charles Sumner had but a few days of married life, walking out of his home never to enter it again. And we might go on without limit, citing the lives of the world's magnetic men who have been compelled to live in freedom from home cares in order to secure control of themselves in careers of grandeur.

Exceptions to this rule are so few as to not bear examination; their very scarcity being proof of the main fact. The successful men of genius, whose magnetism has paved the way to fame, are either unmarried, or are free from home cares and worry. Gladstone is cited as an example to the contrary; but what are the facts in his case? His wife, either by an acute knowledge of life, or by some kind spirit of intuition, did in fact accompany him on all his tours of oratory in which his magnetism was most displayed; yet she did this not to place the burden of her care upon him, but to relieve him of that and of all thought of himself. She watched his health momentarily, listened to his speeches, arranged through her own efforts and those of others all the details of travel, and left him free from all worry. Indeed this case, that is quoted as an exception to the claim that magnetism cannot endure or survive the wear and tear of trifles, such as surround

the married man, is proof of the efficiency of such freedom, for Mrs. Gladstone had the rare faculty of protecting her husband from such annoying influences. She even knew what was best in diet, day by day; she went so far as to select the clothing needed by the changing temperature, and it was her pleasure to watch every effect made by him for success or weakening, so that she might guide him by her advice. Such a wife would save any man a vast amount of magnetism. Such a wife was Mrs. Blaine, who watched her husband as devotedly, although she did not always accompany him.

Opposed to these queenly influences are the fretting and fussing wives that lean altogether upon their husbands, exacting not only all the large and small attentions due, but requiring them to manage the household affairs from the least to the greatest details. The man who plays nurse at home, who is housemaid and kitchen-adviser, whose little moments are consumed in petty chores that yield no return for the time expended, can never hope to rise above such conditions. He is anchored in a small rivulet, and will never hear the waters of the mighty river of life sweeping past him, much less catch the sound of the magnetic ocean beyond. We advise all who can control their fate to develop the greatest magnetism in those years which precede marriage, as did Everett and others; then success is within reach before the cares come, and the fretting things may be ignored or thrust upon attachés.

The habit of borrowing trouble starts with very little provocation, and sooner or later grows to be a mountain. Those who suffer from it are useless to themselves and almost so to others. It is the looking ahead, and taking to heart the possibilities, however remote, of something befalling. Due care is necessary at all times to avert much of the sickness and misfortune that would otherwise come; but there is a vast difference between step-

ping aside to let the carriage pass, and sitting down on a rock to bemoan the chances of your distant relative being run over by the same vehicle. One act is caution born of judgment, the other is a vision of distress created out of a weak brain or deficient character. Trouble-borrowers are always in debt to unknown happiness, and are always making their payments to the account of misery.

Owing to an imperfect adjustment of things, there are real troubles that come to all persons; some seem to arrive in droves, like cattle on the stampede; others hold aloof till later life, and are gentle in their approach. It is natural for parents and elderly relatives to be taken away before you are called to go, and you may be compelled to see these dear ones laid to rest, one after the other, although it is possibly your wish that they outlive you. "I hope to die first," said the wife to her husband. "But what of my loneliness?" he asked. Funerals have a most depressing influence over many persons, as they realize the fact that they must pass through the agony of dissolution. Not one can escape its dread toils. The older we live, the less we fear death. We get tired of life by having too much of it. So the reasoning goes. The better way is to realize the great responsibilities of living, and let death stand out of your thoughts.

Most persons make some mistake in life and are weighted down by the thoughts of it. They seem to see the finger of scorn always pointed at them, as though there were no erasing of misdeeds. Conscience did not prevent them committing the error, but remorse follows the act like a dark bird whose wings overshadow every good purpose. There is no past. Actions proceed in chains, and the links of sin may forge their consequences in divine goodness. The after effects of wrong are visions that live in fewer minds than the sufferer supposes. Good men and women fall, some suddenly, and some from great heights; but there is no crime, however black, that cannot

be lived down and wiped out on earth and in the records of the hereafter by resolute goodness. There is no past. You of yesterday, who broke the commandments, are not the same person who to-day honestly keeps them.

If you worry because of the errors of the past, take courage in the thought that the past dies in its going. There is no past to-day, nor will there be to-morrow. He who resolves, and actually begins, to do right, overthows the soul that was steeped in crime. The same body changes continually; the soul is driven off, and a new being enters in its place. Only the minds of mortals, only the memories of defective humanity, are able to recall the iniquities of the past in the lives of those who are honestly resolved to act right. Neither God Himself, nor any angel in heaven remembers the evil committed by one who is saved. It is an impossibility, because there is no past. If it were not so, what pleasure would there be for you to go to heaven, and there meet the girl you have wronged, the father who slew your mother, the sister who brought shame upon her home, the wife who was unfaithful, or the brother who robbed the bank?

Life is in the present, though always searching out the path for the future. Hugo could not remember much of the first years of his existence, and nothing of the epochs in which he had previously been on earth, as he chose to believe, for to him there could be no past. He had no positive proof of such prior living in the flesh, but merely entertained it as a belief. Knowing the calmness of mind that is produced by such a glance backward and a look forward, he worried about nothing. It is sufficient for us to secure our calmness from the fact that a hundred years hence not even our grandchildren's posterity will know anything of our having dwelt upon the planet. As our ancestors of a hundred years ago are not known to-day, except perhaps by name, so we must be brushed off the globe as indistinct characters, whose only force will

be in the spelling of the words that may be attached to our place in the lineage.

Under such circumstances is it worth while to worry? Care should be taken to avoid all the mistakes, miseries and misfortunes of this life; no duty should be neglected; the best of earth that is honestly attainable should be secured to our use; love and pleasure, enjoyment and happiness should be courted and won; but no man or woman should worry. "Is it worth while?" Look at the opening illustration of this principle; think where your ancestors of a hundred years ago are to-day, and where you will be a century hence; then become philosophical. Napoleon was immovable when he chose. Not a line on his countenance revealed the impression that the most exciting circumstances made within. Some of the most successful men and women have trained themselves against display of feeling in the presence of others, and this must come out of a perfect control of self when alone. Worry is full of life-destroying influences. It sends its millions to the grave every year. It kills life, heart, magnetism and brain. It is the enemy of ambition, the executioner of happiness.

26

Pain weakens magnetism.

This is the Twenty-sixth Principle. The nervous system yields out its vitality during pain, and it goes from the body in large quantities. It is not possible for a person who is thus afflicted to remain calm, except under so great a strain in the effort that weakness must follow, and this is almost as wearying as the suffering itself. It is true that some may cultivate the power of forgetting or not feeling the agony that is racking the system; but

this requires will of the strongest kind, and while the mind is thus closed against the sensation, the loss of energy is going on just the same.

Pain is always accompanied by a rapid waste of magnetism. It is claimed by some that pain is caused by this waste. If not, where does pain originate? It is in the nerves, felt by the nerves, and conveyed to the brain by the nerves. A pulling, stretching, pressing or severing of the nerves may awaken their action to the sensation called pain. But why not the bones or cords likewise? Why should the nerves alone contain the power of suffering? The answer may be: To warn us of danger. But why not any other part as well? And how is this alarm produced? Do the nerves vibrate in pain? Are they contorted? Does not the electric fire flash in minute subdivision along the fine fibres? These are certainly the facts, and we may resolve them into a simple law, somewhat as follows:

Pain is an excitement of the nerve fibres caused by a violent movement of the electricity of the body along the fibres, thereby heating them intensely.

In support of this theory are the following facts:

1. Electricity is heating.
2. Pain is always attended by heat.
3. The electricity of the body is part of its vitality.
4. The vitality is quickly exhausted by pain.
5. Great pain is liable to deplete the body of *all* its vitality, producing death.
6. When we burn our flesh the nerves alone suffer, and their destruction ends the pain.
7. The cure of pain is not in conflict with this theory.

It is known that if a nerve be pressed by the finger so as to shut off its flow of electricity, or if it be severed, or drugged to accomplish the same end, all pain above the

cut-off still remains, but all feeling below or beyond the cut-off is instantly lost and cannot be restored until the current is allowed to flow there again. Devices of every kind have been thought of to hold in check this fluid of life, so as to cause less suffering. The gum at the teeth is frozen by cocaine to make extraction painless; but the half-destroyed flesh will not heal rapidly, and the idea is not favored by all dentists on that account. Hypnotism is considered an excellent anæsthetic, for the most difficult amputations may be performed by its aid; but the loss of vitality is just as great, and the deadening of all the other functions, as in catalepsy, makes it harder to revive the patient. "Now wake up" exclaims the operator, after the leg has been removed; but the patient does not wake up.

Troublesome teeth should be removed if the pain cannot be overcome in any other way. There are very decided reasons why decayed teeth should not be allowed to remain, the foremost of which is the loss of magnetism and the lowering of all vitality throughout the body, including that of mind, of heart, of stomach and of respiration. These losses mean less pleasure as well as less health in life. Decay of the teeth always contains bacteria of disease, and some of these are of the diphtheria species. There are numerous instances of continued sore throats, bronchial catarrh, sores, abscesses, and other maladies, that have been cured only by the removal of decayed teeth. We recall over a hundred cases where persons have been unable to develop any magnetism on account of this condition, who, under advice, have had the upper teeth taken out and plates substituted, thus putting in clean, strong teeth that cannot ache or decay; and the result has been almost marvelous in health and vitality as well as in the acquisition of magnetism.

Pain should not be endured, and especially not in these intensely aching little agents. Even the lower teeth are

now substituted by the bridge system, so that much misery is averted. A dull, throbbing, unending pain in so sensitive a thing as a tooth is always a drain upon the vitality of the body. A neuralgic headache is equally deplorable, and ninety per cent of humanity suffer from this one malady alone, not knowing that the cure is within the reach of all, as set forth in the fifth degree book of the Ralston Club. Yet few persons take the required interest in themselves to keep off this kind of pain. To endure it is to make a magnetic life impossible. Neuralgia is simple in its cause and as simple in its remedy.

Other forms of pain, as of dyspepsia, rheumatism and sore lungs, are detrimental to a magnetic existence. They can be conquered, and should be expelled from the system as soon as possible; not only because they drain it of its vitality and health, but because they are unnecessary. They are due to varied causes, one of the most prolific of which is the reversing of the order of eating, or taking the heavy meal at the close of the day, and then having little or no appetite for breakfast. This is the height of stupidity, and, like most other kinds of nonsense, is popular with the sickly classes. The absence of the morning meal, or of a strongly nutritious breakfast, is the cause of some forms of headache and stomach trouble, which most persons prefer to endure rather than try the cure.

27

Insomnia is caused by erratic nerves.

This is the Twenty-seventh Principle. In the present age of reckless disregard to the health of body and mind this malady is on the increase, and that most rapidly. We do not propose to discuss the remedy, as it is very

simple as well as completely effective, as stated in the fifth degree book of the Ralston Club. We wish to state, in this connection, that when the tendency to insomnia is apparent, it is useless to spend any time in the present course of study, except so much as may be necessary to accumulate will-power enough to follow the cure stated in the book we have mentioned.

It is however quite true that where sleeplessness is due to conditions that do not arise from a wrong diet, or from wrong physical habits, its cure is within the province of this volume of advanced magnetism, and then largely through régime and the use of will-power. Sleep is not likely to come to one whose magnetism is kept too active late in the evening, unless the ability to open and shut the brain at will has been acquired. This is discussed under another principle herein. The eating of foods that produce excessive vitality, as of the phosphatic kind, will tend to keep the nerves awake if eaten within four hours before retiring. So the use of muscle-making diet will keep the muscles twitching, and thus prevent sleep. All these matters are discussed in the Ralston Health books.

In the present age, which is the least magnetic of any, the custom of going without breakfast, or eating one that is too light, because of a lack of appetite, and which originates from the still more dangerous custom of eating a heavy meal in the evening, is fast destroying the vitality of the people. It is never safe to commence the duties of the day without a good breakfast to lean upon. The usual idea of working or exercising early in the morning, in order to create an appetite that cannot possibly come with an overloaded system from the night before, is as ill in its results as it is wrong in principle, for it calls into circulation and into the organs that need the best blood, the very worst; giving the stomach and heart the matter that is becoming effete. The yellow and bilious skin is evidence of such a reversal of the proper plan of eating.

Add to the weakened organs a lessened vitality that comes from the lack of sound sleep at night, and the explanation of the fact that this era is the least magnetic known is easily understood.

A condition that prevents sleep is always a dangerous one, and no time should be lost in correcting it, not by the senseless proceeding of taking drugs, but by going at once to the source and starting there. Of all the modern schemes for shortening life, and destroying happiness while life lasts, the most inane is that which fails to recognize that an inverted method of living is the cause of disturbed slumber, dreams that tire, and insomnia itself; while drugs that deaden the heart and nerves are used to force sleep against the continued abuse of life. It is exactly as sensible for a person to place a flame under the extended hand, and then seek to rely upon anæsthetics to deaden all sensibility to pain while refusing to withdraw the fire.

Nearly all kinds of weakness in this age are traceable to such a lack of judgment. As far as health is concerned, the matter rests in the care of those who wish freedom from disease. As far as magnetism is concerned, it is necessary to have the best of health as a basis, and there must be release from continuous pain; there must be natural vitality and sound sleep. It is true that, after a fund of magnetism has been secured, a person may take greater chances with health than before, as the extra vitality will permit abuse. The greater the life, the more reckless its owner may be, but while vitality is being sought it is dangerous to abuse it.

"The clouds that fling
The lightning brighten ere the bolt appears;
The pantings of the warrior's heart are proud
Upon that battle morn whose night-dews wet his shroud;
The sun is loveliest as he sinks to rest
The leaves of autumn smile when fading fast;
The swan's last song is sweetest."

28

A lapse of thought is a brief hypnotic condition.

This is the Twenty-eight Principle. When the engineer of an express, under pressure of excitement, opened the throttle of his engine and crossed in front of a flying train, he did so because he "could not think." His mind was a blank. Another engineer, who had struck a carriage, killing two human beings, stopped at the place of the accident, then went ahead and took a siding to await the passing of a "flyer." As the swiftly-going locomotive aproached, he advanced his train and was killed in front of the "flyer." His lapse cost his life and two engines.

These absences of mind are very common, and show that incidents may temporarily hypnotize. They are too serious to be passed over lightly at this time. It is a common experience with nearly every person to pass through moments or parts of moments in which consciousness is a blank; and this is excused on the ground that the mind, being busy with more important things, could not attend to lesser details. Such an excuse should never be tolerated by one who wishes to be useful to himself or to the world. An animal can think of but one thing at a time, and it is generally known that if we can engross the attention in one direction, advantage may be taken in another; but this is not true of human beings who are mentally able to guard their interests. It is through the maintainance of a single idea at a time that educators of animals succeed in mastering them.

The lapse of thought gives opportunity to tricksters as well as to those who seek legitimate control of their fellow beings. Nothing is more interesting than to watch the sleight-of-hand performer as he openly introduces

or removes details of his entertainment while engrossing the attention of his audience in some matter that is strong enough to keep them engaged for a minute or two in following its action. Thus, standing at one corner of the platform or stage, he will hold up something under circumstances that give rise to suspicion, and will ask his audience to watch him closely, so as to detect any attempt on his part to deceive them. The matter is well worth watching, for it would react upon him if he should expose this part of his work as a mere trick to keep their eyes away from some more important change going on in the center of the stage. Every eye is focused upon what he is doing; and, no matter how important any other action on another part of the stage might be, the audience would not notice it, unless something occurred to transfer their attention. It is very hard to watch two or more proceedings going on at the same time some distance apart.

So well known is this fact that dramatic companies do not hesitate to take advantage of it. When an actor is delivering his lines, or two or more are engaged in a portrayal of absorbing interest, others of the company, who happen to be on the stage at the same time, are content to merely balance the scene and form an entertaining tableau to which a little by-play is added. It is only when the general action is evenly distributed in several parts of the arena that audiences attempt to catch what is going on in more than one place at a time. Even those who have attended the performances of skilful prestidigitators for the purpose of detecting what is done in those moments when the attention of the audience is being held to one corner of the stage are generally unable to withdraw their gaze and scan other portions of the platform. We recall a party of investigators who could not possibly follow the details which were enacted by an assistant in the center while the performer stood lower

down, close to the footlights, although both could have been clearly seen; but a more practiced observer noted the bringing in of properties, the presence of which could not afterward be accounted for by the audience.

Lapses of mind occur in every-day life; and it is sometimes claimed that the busier a person may be, the more frequently these vacuities happen; but this assertion can be challenged. A person may be on the positive side of magnetism and yet allow the mind to suffer a lapse. The sub-conscious faculty, even when it gives rise to the brilliant evidences of the highest genius, is in a lapsed state; its gifts of fancy, its dreams of coming realism, its charming leaps into the realm of intuition, and the glimpses it often catches of the inmost secrets of life, are all born in sub-consciousness. During the moments, hours, and sometimes days, in which genius revels in this realm, the mind is not a negative magnetic force, although its condition is lapsed; yet, in such moods, the poet, the author, the orator, the artist or other dreamer may be taken advantage of.

Evidences of this character are found in the lives of most geniuses. Daniel Webster was always without funds, although he received as high as one hundred thousand dollars for his services in a single case. His money disappeared as fast as he received it; he was preyed upon by all kinds of beggars, by his impecunious friends, and by claimants in every station of life, even being so forgetful as to pay the same bill six times. The Riggs Bank, of Washington, D. C., still holds an unpaid note of his for the amount of one thousand dollars, which he endorsed for the accommodation of a friend, he receiving five hundred dollars for his own use. Any biography will show greater aberrations of mind in lesser geniuses; but we cite the case of Webster for the reason that a man whose brain outweighed those of his contemporaries, and who carried upon his shoulders the weight of the Ameri-

can Constitution, would be able to attend to the lesser details of his own affairs.

Under another principle it will be seen that the ablest men and women possess the gift of sub-consciousness in slight degree at least, while wielding a majestic power on the magnetic side; and this doubling of two opposites separates the few individuals from the great masses of mankind. In analyzing such characters we find that the magnetism on the positive side does not save the individual from the lapse on the negative side, and this is why persons who are gifted in some department of life are so easily taken advantage of and become the marks of schemers. It is recorded of one person, whose exceptional ability gained for him more than two hundred thousand dollars in a single year, that he lost it all to sharpers within the space of one week.

Passing out of the realm of genius we come to the every-day ranks of life, and find included herein many capable men and women, and those of high as well as low intelligence. Lapses, with them, are perhaps not so common as in the limited class to which we have just referred, and they show a negative condition generally unattended by any periods of positive magnetism. As we have previously stated, these are often charged to crowded duties or the many cares of the day. We know that the genius would be more successful in life if he suffered less from the consequences of his own vacuities, and the same is true of all men and women. In fact, the penalties to be paid by the ordinary individual are always greater in proportion, for there is not usually the gift of recuperation. Edwin Booth was led into an enterprise that cost him his entire fortune of nearly a million and an indebtedness of almost as much more; but his genius was of such a high order that he recuperated completely, paid his notes in full, and left a vast fortune at the time of his death. General Grant was taken advantage of at a

time of his life, when, owing to sickness, he was unable to recover from his losses, and became the object of a princely charity.

Nearly all errors of judgment, nearly all accidents, nearly all missteps in life are chargeable to lapses of mind, when, if the magnetism were only a positive force, an unbroken line of victory might be maintained. Experience is a splendid school, but does not come to the aid of him who needs it most until severe losses have been endured. The farmer who, by hearing of misfortunes of his neighbors, has schooled himself against similar experiences, and who is taken advantage of by the cheap magnetism of some traveling agent, wonders why he could permit himself to be fooled in this way. Were it not for such negative conditions among those who enjoy the training of city experience, the three-card-monte man, the green goods dealer and the bunco-steerer would not count as their prey so many men of supposed business sagacity.

Forgetfulness is one form of lapse, but it is strictly an absence of memory, which need not indicate a lack of magnetism, although most persons who are magnetic have remarkably retentive memories. The true lapse appears in the vacuity of mind, where there is no tax placed upon the memory. Common illustrations of these are seen daily; and it is well known that the lapse is most frequent where the mind has the fewest cares. You may talk to a person in a voice loud enough to be heard rods away, and with enunciation that does not miss the full execution of a single syllable, yet the person addressed may know nothing of what you say, although there may be a pretense of having heard it all. Shame sometimes prevents the admission of such a lapse, so that the thought, with whatever of value it contains, is lost upon the air. Against this lapse the ordinary speaker is continually contending, and so common is it that he ejaculates, at the end of every

idea, the interrogation, "See?" and waits for the response, "Yes," before proceeding further.

We recall the case of a lady who, in her desire to avoid the usual interrogatory ejaculations of "See?" "Don't you know?" "Don't you see?" "Do you understand?" uses a rising inflection, and asks the question merely by her intonations, and waits, before proceeding, until the person to whom she is speaking replies, "Yes." This peculiar mannerism is an exact substitute for the ordinary expressions which we have just cited; and it is safe to say that, as her attention has never been called to it, she is entirely oblivious of it. The following will serve as an example: "We went down as far as the bridge, and saw the train coming (?), so we stopped for a few minutes until the train had passed (?). It was going very fast and made a great deal of smoke (?). We hurried on, and waited at the side of the bridge for a freight train to pass (?) on the other track." At each place where the interrogation mark (?) appears in the foregoing quoted sentences the speaker raises her voice, uses a rising inflection, looks at the person addressed, waits until she receives some sign of acquiescence from the latter, and then goes on. If you ever have occasion to listen to a conversation carried on by two or more ladies during a social visit, you will notice that one of them continually reverses this mannerism by ejaculating "Yes," by which she indicates that she is paying full attention to what is being said, and thus prevents the use of the inquiry, "See?" which would otherwise be used.

Persons who are busy mentally while engaged in the performance of duties often suffer vexing lapses. This is so common with some persons as to be almost a nervous disease. We recall the case of a carpenter who would lay down a tool in one part of a building on which he was working, and who would spend considerable time in hunting it up. It is true that skilled laborers can easily

recall where each tool is placed, unless they are afflicted with this vacuity of mind. The lapse occurs more frequently with those who are not pursuing their usual vocations at the time. In the use of garden tools it is very common for the amateur tiller of the soil to lay down a hoe, a rake, or spade in some place, and one minute after not have the slightest idea where it was put. This fault is so common as to prove annoying in the life of almost every individual. But it is a habit that can be cured by means of the methods we teach.

Exposure to colds and conditions that tend to lessen the vitality and bring on disease may occur during a lapse of the mind or a weakness of the will. A person who is clad for indoors will escort a friend out of the room, and stand talking at the open door, where a chilling atmosphere is quickly stealing away the vitality, yet has no mental knowledge of the great risk which is being run. Carelessness of this kind has filled many a grave where the health seemed perfect, and the person has passed through the days and weeks of suffering, making a brave fight for life, and dying without for a moment having realized that the fatality was due to this almost unaccountable lapse. So children are continually being exposed to the dangers of dampness, draughts and colds, and parents wonder why so many children are lost.

Lapses of mind are dangerous in many cases and have led to misfortunes that might easily have been averted. There is no doubt that they are due and chargeable to negative magnetism, and could be prevented by the study and acquisition of positive magnetism. It seems to us that this is a duty. Not many years ago the practice began of examining all applicants for railway positions, to ascertain if they were color-blind; and there is no doubt that the rejection of such as were so afflicted has led to greater security in the service. It is fully as easy to test the magnetic condition of men and women and their

susceptibility to lapses. Nearly all the marine horrors and railroad holocausts would then be averted.

Strangest among disasters are those that come to reliable men, whose many years of experience should guard them against accident. This disposition to lapses comes with oft repeated monotony. An examination should be made once every year after a long period of service. Suppose the test in the time of first applying for a position should prove that the individual is not subject to lapses; then, after many years of faithful employment, another test is made, and the same person is found deficient in this regard; the only conclusion is that the constant attention to one line of duties has served to develop a state of negative magnetism, as any monotony will do. Hence comes the unaccountable accident to the old and reliable engineer or sea-captain; and most of the terrible calamities are attributable to them.

What caused the engineer to continue his train at reckless speed, contrary to custom and to signals, knowing that another train was due to pass in front of him on a cross-track? He was not a drinking man, nor had he shown evidence of mental weakening. He rode openly to his death, and carried over eighty souls with him. He ranked among the most experienced, the coolest and clearest-headed of the engineers of the line. What caused another, equally careful and skilful, engineer to neglect to take the siding as usual, to allow a regular train to pass, instead of which he went blindly on, and collided at fearful speed on a sharp curve? What causes so many signaling men to give the wrong order, or to forget a plain duty? These must be lapses.

The majority of the fearful wrecks at sea are due to these temporary vacuities of mind. It is otherwise unaccountable that the best masters of these ocean palaces should deliberately take their boats into positive danger. They do not commit the blunders thoughtfully, in an ef-

fort to get greater speed, or shorter distance out of the course; for then the results might be attributed to mistaken judgment. They do it thoughtlessly, stupidly, amazingly. When the question is put to one of them, if he has survived, the answer is: "I found myself out of the true course, but how I got there I do not know." And this is true.

The bridegroom-elect who slipped one cog in his memory and went to his wedding one day late, was not as cordially welcomed as one who went on Tuesday, instead of Wednesday; in the latter case the bride forgave him, and made him comfortable for twenty-four hours, while in the former instance she married the best man, and left a cold meal for the late-comer. It seems that there are certain persons in whose minds a complete vacuum is formed for everything except the routine details of life, and these may go amiss. The actor who is unable to remember his lines in the early days of a play is quite different from the one who, after knowing them perfectly for a year or more, suddenly loses them; in the first instance it is a failure of the memory, in the other it is a lapse of mind. For this reason, when companies in such profession perform the same play for a year or more, the custom is to have prompters for the first few weeks, and, about a year later, to return the prompters. "Saying the same lines so frequently makes me lose them," says a well-known actor.

On the witness stand many an honest man and woman has been made out a liar, and so ignorant are judges of this phase of the mind that they often turn to the witnesses and severely rebuke them for contradicting themselves. Reputable citizens are compelled to submit to insult, browbeating and chicanery from lawyers who are unfit to be received in the plain homes of our land; they are tricked into wrong answers by misleading and foxy questions; they are denied the right of continuous reply under

cross-examination, being required to answer parts of things to suit the whims of attorneys, whose low animal cunning is palmed off as the current coin of ability; and thus hemmed in between a desire to tell the truth, a wish to obey the court, and a contempt for the lawyer who is nagging them, the most honest witnesses are led to say things in one breath and to deny them in another. When cases are tried and adjudged in a business-like manner and under the rules that would govern the settling of mercantile affairs, then the courts will be held in respect by the public. It is to the shame of the supposed system of American justice that nine cases out of every ten, ninety out of a hundred, nine hundred out of a thousand, are disposed of on technical grounds called law, wherein honesty is dwarfed or ignored. A board of directors of any institution, even one that involves millions of dollars, will satisfactorily transact an enormous amount of business in three hours, whereas courts of supposed justice, ignoring business principles, and sneering at common sense, will drag a fifty-dollar suit for three years. The uncertainty of trials, the petty brains of trickery, the flood of technicalities which men called judges childishly administer as evidence of wisdom, and the reverse of all rules of honest procedure, have made witnesses the target of doubt, stupidity and cheap cunning; hence the fact that trials smut and besmirch the reputations of honorable men and women through the conditions involved in mental lapses, need not excite wonder. The only prevention of this deplorable result is in the study of magnetism, as was seen in the perfect mastery that Henry Ward Beecher, during weeks of cross-examination, maintained over Judge Fullerton, who took rank as one of the most skillful and adroit examiners of his era. Never for a moment did that splendid genius of magnetism relax control over his would-be tormenter. It was the battle of giants, with but one victor.

So much distress and suffering are the consequences of lapses that life cannot be considered secure with one who is subject to them. Compromising bits of conduct, answers not intended, consents, agreements, contracts and transactions that involve irreparable loss, are due to lapses. Many an old man skilled in business matters by years of experience, has lost all the savings, all the wealth of a lifetime of accumulation, because, in some lapse of mind, he has sanctioned some foolhardy undertaking, or entered in a losing arrangement. In such ways old men are ruined. When asked why they made the errors, they reply that they do not know.

Superstition destroys magnetism.

This is the Twenty-ninth Principle. This is a fertile and abundantly fruitful subject for discussion; but, being so well understood by the public, very little need be said at this place. When life was not worth living, persons looked for death from almost any source; and, in some of the centuries, when better things should have been expected, very few died natural deaths. Mystery, uncertainty, violence and ignorance made a quartet that caused humanity to dance attendance on every kind of fear and apprehension.

Natural phenomena puzzled the minds of all until science came in with her rational explanations; noises of rumbling thunder-clouds far away, or of unusual heavings of the ocean, were taken as sounds of approaching earthquakes, causing the utmost fright; the howling of the dog within a year after somebody had died was the forewarner of another death within the same community during the coming year, especially if the locality was

thickly settled; the blood-red sky told of war in any degree of horror that the rich coloring depicted by its depth of hue, and the same was fulfilled in such periods as those when England entertained the conflicting hordes who called themselves the champions of the roses; the presence of the black cat causes cold shivers to trace themselves up and down the spinal column, because this visitor brought evil, and his going away was the harbinger of luck; and so on, through a hundred thousand volumes of description, we might proceed to unfold the vagaries of those dark centuries.

That superstition is the master of most men and women in this day of enlightenment is too apparent to be denied. Few are exempt from its hypnotic influences, despite the soft denial of the fact. Look at any person whose mind passes into a lapse, and you will find one who is highly superstitious. Brooding over the latter will cause the former; and by this means a person may become self-hypnotized; for fear, monotony of thought, and brooding tend to develop negative magnetism. Superstitious business men sooner or later go under. In their affairs the keenest judgment is often called for, and transactions that require action one way or the other, involving mental decisions based on a careful weighing of the prospects of success, are guided by the cheap claptrap of superstition.

When placed in the balance the element of chance or luck takes precedence of judgment. A splendid opportunity for securing property, or of trading in some way, is allowed to go by because the day is Friday, or may be the thirteenth of the month. Actors religiously avoid managerial officers on Friday and Saturday, and crowd them on the first days of the week; it is no longer fear that deters them from signing contracts on unlucky days; it is a settled business habit, just as fixed in its nature as the path of a lamb around a certain stump. Young men in business often "toss up" in deciding what to do when

in doubt, although they would soon learn that judgment is a good guide if they would train it to act for them, and they oftener allow some bit of superstition to control their action.

The belief in a thousand and one details of daily conduct hampers the life of many a well endowed man and woman. The fear that to do a certain act, or at a certain time, or in a certain way will invite maladies or disasters, is like a weight of lead about the neck, strangling the breath, and hindering all attempts at progress. A woman sums up well when she says: "A fool told me that to walk under a ladder meant death sure within the year. I discovered, alas! too late, that I walked under a ladder one morning, and for twelve months I was useless in my family, in my duties and in my studies. I was in a state of weakness all the time. When the year was ended I was relieved, and you may be sure that I gave that fool a piece of my mind for the suffering she had caused me." This brief letter is a concise presentation of the case.

The ablest business men and the most successful persons of either sex have openly and fully defied the claims of superstition. A New York merchant opened his store for the first time on a Friday, another on the thirteenth of a month, and Daniel Frohman postponed the opening day of one of his most successful plays from the eleventh to the thirteenth day, in order to challenge superstition; and all these enterprises were eminently prosperous. The true man need not go out of his way, either to challenge or to avoid the claims of superstition, unless he wishes to test their stupidity.

There can be no magnetism of durable quality where there is a belief in any superstition, even one. Such belief forces the acts of the persons out of the direct line of good judgment, and destroys some part of the freedom of the will. If a single one of the many notions now prevalent can be accepted as having weight, others will follow;

for any hypnotic habit grows rapidly. "Proof positive," so-called, that these notions have proved true, is nonsense sheer and simple. The weight of fear, based upon some apprehension of calamity, may break down the vitality and lead to dire consequences; but such result is due to self-hypnotism, inspired by the fear. This point is well illustrated in the invented superstition, which was originated some years ago by three men whose purpose was to ascertain if negative magnetism could not be induced by mere fear. They asserted that six was a more fatal number than thirteen; that if six persons sat down together, one would die within a year and all within three years; and each cited cases without limit to prove the truth of their claim. This they delivered to a selected party of six women, whom they overtook as by accident. All were impressed; their belief was captured; they separated; one died within the year, the other five went into a decline, two more died in a few months, and it was only by the intervention of third parties that the others could be rescued from their fear. Superstitious belief is hypnotic. It destroys magnetism.

"I was a tree within an Indian vale,
When first I heard the love-sick nightingale
Declare his passion; every leaf was stirred
With the melodious sorrow of the bird,
And when he ceased, the song remained with me.
Men came anon, and felled the harmless tree,
But from the memory of the songs I heard,
The spoiler saved me from the destiny
Whereby my brethren perished."

THE DARK (SECTION) OF THE MIND

THE MOST ABJECT FORM OF MENTAL SLAVERY

EVERYBODY HAS HEARD of the Dark of the Moon.—The Mind is susceptible of being illuminated by the vitality of the life about it; it also has its shadows, its twilight, and its dark phases. The only phase that is magnetic is that which we call bright. When in the shadows it is uncertain of itself, and lacks the aggressiveness that goes with power. Gradually drifting into the gloom of the twilight it sooner or later enters its dark phase; and it is then unable to see any horizon; its purposes are broken and erratic; there is no course in view; it drifts about under the driving force of false beliefs and is useless to itself and to the world; and may in time either reach the asylum of the insane, or become a source of danger to itself and to others.

In this section of the present Realm we shall endeavor to assist all victims of this condition into safety from its perils.

Certain tests are given here to serve as guides to your own knowledge of yourself; and when you are satisfied that your mind is in its dark phase, the methods of release from this abject bondage will be found in the newer division of this book known as the Realm of the Crystal Mind. You can all see the DARK OF THE MIND must of necessity be the opposite condition from the Crystal Mind. The two terms are self-explanatory.

It is hardly necessary for us to say that the profes-

sional hypnotist takes advantage of this DARK PHASE in order to find his most ready subjects.

FEAR is first aroused as a test if this condition prevails. There is fear that comes from physical collapse, or what has the appearance of physical collapse; and this is secured through trickery. If the operator places the subject in a standing position facing him, and asks him to stand with the weight of the body on the back part of the heels with the feet together, and gently presses his hand against his chest, there is instantly a feeling of falling; this produces fear in a mind that is in its dark phase, and leads to hypnotic control if the subject is susceptible. If in conjunction with this trick, the operator seeks to weary the eyes of the subject by having him look up either at dancing fingers, or at some bright small object, there is a sense of sleepiness. Let these two sources of fear be combined, and it will be quickly seen if physical fear is present.

The foregoing test applies only to the muscular control of the body and of the eyes; but has served the purpose of professional operators for generations.

As opposed to these examples of physical fear, we have what is known as mental fear, and this may or not express itself through the mood of worry, or a kindred feeling. This we have discussed fully.

As the mind grows darker, there comes a more dangerous mood which is recognized by the coming on of a feeling that something is PORTENDING, that something is about to happen that will bring trouble or reverses. This sense of something impending follows the person and tinctures every act and thought. It is this class that visit the fortune tellers, that have their palms read, and their futures mapped out for so much a sitting. From this class are obtained the recruits to every new cult, and to every abnormal belief. They are as often people of wealth and social standing as they are poor and un-

fortunate in this world's possessions. Great men have been known to fall under the spell of the DARK OF THE MIND. History tells of this mood in some of its most notable characters.

The cure is in finding the Crystal Mind.

The most serious phase of this realm is found in the climax of mental darkness, in the form of obsessions. An obsession is an absorbing belief that cannot be shaken by facts or circumstances. Men who are leaders in the world, who sway masses by their influence which generally asserts itself by statements either in print or by word of mouth, know their subjects; and while not one of them perhaps has ever practiced the art of hypnotism, as an art, they have controlled hundreds and thousands, and in some cases millions of people, by taking advantage of the obsessions that enslave them. It is true that an obsession is a slave master, and its subjects are the most abject of slaves.

The mildest form of domestic obsession is the belief of the mother in the child; leaving the latter to bring itself up; and accomplishing what is known as "spoiling" it. No greater harm could be done the child than to allow it to bring itself up; to shape its own desires and their gratification; and to allow it to learn after bitter disappointments that other human beings have rights. This obsession of the mother who thinks the child could do or think nothing wrong, is that of mental blindness. The result is that the parent is under the unending influence of the offspring; will do anything for it, make any sacrifice, waste energy and money, and eventually give up health and life in order that every whim and notion, wish and demand may be gratified. There are two general classes of criminals in the world: the inherited class and the "spoiled child" class. The latter become headstrong, vicious, quarrelsome and ungovernable; simply because they have always had their own way when

young, and insist on overriding all those who stand in their way when they grow up.

Diseased love is a common obsession; and often leads to murder. It is generally confined to the male sex. The man or young man selects some one of the opposite sex for whom he displays his slimy affection; and becomes persistent and annoying, until the climax comes. This male person believes that his love is worth having, and cannot endure being repulsed.

Bigotry has existed for countless generations. It is always offensive and always steeped in its own convictions. The bigot can be swayed by those who fall in lines with his views; but his belief cannot be shaken. There are some religions that begin in the tenderest years of a child's life to teach it false doctrines, and these beliefs are so deeply wrought into the blood that they are carried to the grave. Many of these victims grow to be successful men and women in other lines, but are always intolerable in religious matters. They are narrow and one-sided. Their minds are like diseased fruit that is healthy on one side only; with the taint of the decay permeating the whole of the flesh.

Inherited obsessions are the most marked when they appear in the form of partisanship. This mental disease came out of the constant conspiracies of groups and sections of people against the established government, leading often to civil strife; and the thirty years' war of the roses in England is the forerunner of the political parties now at strife in America, as well as in England. On analysis it is easy to trace this love of national conspiracies to the desire to overthrow the prevailing government; for one political party has for its goal the destruction of the other party; the party out of power seeking by every means, fair and foul, and foul in ninety per cent of the cases, to drive out of power the party that is ruling the country. A mind that is free from obsession

would clearly see that the elected officials of the government were commissioned to perform the business of the nation in the same business-like manner that prevails among the employees of a great corporation. Look at the management of the business of the greatest railroad in the country; supposing the employees were to divide themselves into two conflicting groups, each seeking the destruction of the other employees, and spending most of their time in abuse and detraction of their fellow employees, would it be safe to travel on that railroad? Yet that is the spectacle we behold of our American Congress, the elected employees of the people; and they retain their hold on office by hypnotizing the public. This condition cries out for correction.

Step into any political meeting anywhere, if you wish the opportunity of studying whole crowds that are hypnotized to the number of thousands; first by their own obsessions, and by the thrilling addresses of their orators who are trading on those obsessions. One form of this mental malady is akin to insanity; such as may be witnessed in the national nominating conventions where thousands cheer the mention of a favorite candidate for fifty-five minutes; while the next mentioned candidate is cheered for fifty-six minutes; and the opposing convention cheers its chief hero for fifty-seven minutes, all of one variety. Men jump high into the air, throw their hats higher, tear the coats from each other, and present a picture that would make bedlam look like a Sunday School session. The hypnotic operator makes his subjects do all these antics, but one or two at a time. The controlling influence of the great convention does the same things by the power of excitement that displaces mental intelligence.

Given an effective speaker, an audience of partisans obsessed by their belief in the necessity of political parties, another party to attack, and a lot of falsehoods

as the munitions of the assault, and you have the most pronounced evidence of mass hypnotism in existence.

Party votes in Congress are always examples of hypnotism swaying men of supposed intelligence in the name of party necessity. All members of all parties are hired employees of the nation; they have no other business than to perform the work of the government, yet when a measure comes to a vote these hired employees line themselves on sides, fight each other like cats and dogs but in a mental sense, and quarrel, bicker, make venomous attacks on the honesty of each other, and hold up the business they were sworn to perform, all in the hope that one party may destroy another party. What kind of service would these employees render the great railroad if they divided themselves into two warlike groups and fought for advantage, giving ninety-five per cent of their time and effort to their own greed for office, and their struggle for re-election, while the railroad received only the remaining five per cent of their time and effort?

If you cannot see that partisanship is all wrong; that the re-election of office holders is all wrong; that parties are nothing more than conspiracies; and that the business of the government should be conducted in a business-like manner; then you are laboring under this same obsession that keeps you in the hypnotic class, and out of the magnetic class. Nor will you ever pass from one to the other until your brain is clear enough to recognize these vital facts.

The mind grows darker as obsessions become free to take full possession of it. The really dangerous stage is reached when crime and violence to others follow this disease. Thousands of murderers have testified that they have been compelled to commit crime by the evil influence of others over them; and the subject has been much discussed by criminologists. Whether the claim

is fully true or not, it is a fact that a person may readily become self-hypnotized by an obsession. Religious fanatics are numerous who offer up human sacrifices to their gods, not only in savage lands but in intelligent America. Many children have paid this penalty at the hands of obsessed parents. In like manner, the refusal of a certain cult to call in the services of doctors when members of their families are critically ill has compelled legislatures to enact laws making this homicide or manslaughter; in some States punishable as misdemeanors; but the fact is recognized that it is a crime.

Other religious cults devote themselves to self injury, even in our own America, while still others perform idiotic rites; showing the massed hypnotic influence that is able to sway thousands.

BRAIN STORM is the final climax, this side of actual permanent insanity, that an obsession reaches.

It appears in individuals who are driven by hatred, envy, suspicion, or jealousy, to engage in crime, generally murder, and who are in an hypnotic mood while under its influence. Juries excuse this crime unless it is excessively brutal. The law says that a man who permits himself to get drunk knowing that he may do some act of violence, is not entitled to acquittal, for it was his duty to guard himself against the irresponsibility of intoxication; so the same principle applies to a man or woman who permits an obsessing idea to dethrone the reason even long enough to kill another.

If some woman runs out into the streets screaming that a man has attacked her, whether she does this for revenge as has been the case numerous times, or is justified in making the charge, if the incident occurs in certain States, a mob is quickly formed and the culprit, whether innocent or not, is summarily lynched. The mob is controlled by the hypnotic power of the obsession; it does not dethrone reason, for the rioters are as sane

then as before and after the event; but it takes the place of intelligent thinking, and drives the mind to its non-thinking state. The match that fires the magazine of powder is no more dangerous than the suggestion that fires the mob. One county in the middle West has been able to defy the law of the State and of the nation; and could if put to the test defy the law of all creation up to the point of absolute extermination of every man and woman living in it, simply because it is under the hypnotic sway of passion, and lives in a perpetual brain storm.

Wherever riots occur, no matter for what purpose, there we find this mental slavery. There can be no civilization under such conditions.

It is not always the low classes that are swept into massed criminals by an obsession. The fanatic crowds at ball games lose all control over themselves; and it is only the thinnest veneer of self-control that holds them in check from throwing thousands of bottles and other missiles at the umpires and opposing clubs. They are temporarily obsessed and rendered mentally deranged by the desire for victory; just as the fighting Arabs contort their bodies in battle to harmonize with their contorted minds, when they become flying windmills in their plunge against the enemy. The snake dance and other barbaric displays of students through the public streets of a city, ending in riot and destruction of property and danger to the public, are massed forms of hypnosis setting aside all intelligent control of minds that are supposed to be a grade above the savage intellects.

It is necessary to come out of the obsessed class in order to come out of the hypnotic hemisphere and enter that of the magnetic control of others.

SCULPTORS

"CHISEL in hand stood a sculptor boy
With his marble block before him;
And his face lit up with a smile of joy,
As an angel dream passed o'er him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone —
He had caught that angel vision.

"Sculptors of life are WE, as we stand,
With our lives uncarved before us;
Waiting the hour when at God's command,
Our life dream passes o'er us.
Let us carve it then on the yielding stone,
With many a sharp incision;
Its heavenly beauty shall be our own —
Our lives, that angel vision."

REALM FOUR

"BUT we've a page, more glowing and more bright,
On which our friendship and our love to write;
That these may never from the soul depart,
We trust them to the memory of the heart.
There is no dimming, no effacement there,
Each new pulsation keeps the record clear;
Warm, golden letters all the tablets fill,
Nor lose their lustre till the heart stands still."

THE ESTATE OF PEACE

IN THE

WHITE SUNLIGHT OF EXISTENCE

"BUT when the moon their hollow lights,
And they are swept by balms of spring,
And in their glens, on starry nights,
The nightingales divinely sing;
And lovely notes, from shore to shore,
Across the sounds and channels pour —
Oh! then a longing like despair
Is to their farthest caverns sent;
For surely once, they feel, we were
Parts of a single continent!
Now round us spreads the watery plain —
Oh, might our marges meet again!"

THE WHITE SUNLIGHT

"HAD we no hope
Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed in loss and taint?
O pusillanimous heart, be comforted, —
And like a cheerful traveler, take the road,
Singing beside the hedge."

"I LEAVE behind me the elm-shadowed square
And carven portals of the silent street,
And wander on with listless, vagrant feet
Through seaward-leading alleys, till the air
Smells of the sea, and straightway then the care
Slips from my heart, and life once more is sweet.
At the lane's ending lie the white-winged fleet.
O restless Fancy, whither wouldst thou fare?
Here are brave pinions that shall take thee far —
Gaunt hulks of Norway; ships of red Ceylon;
Slim-masted lovers of the blue Azores!
'Tis but an instant hence to Zanzibar,
Or to the regions of the Midnight Sun;
Ionian isles are thine, and all the fairy shores!"

The Estate of Peace

"A CLOUD lay cradled near the setting sun,
A gleam of crimson tinged its braided snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below.
Tranquil its spirit seemed and floated slow!
Even in its very motion there was rest;
While every breath of eve that chanced to blow
Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul!
To whose white robe the gleam of bliss is given,
And by the breath of mercy made to roll
Right onward to the golden gates of Heaven,
Where to the eye of faith it peaceful lies,
And tells to man his glorious destinies."

SUCCESS in life, whether in the fields of mind, of business, or of body; whether in the acquisition of knowledge, of happiness, or property, or of power, is directly dependent upon a sustained elasticity of temperament and the buoyancy of hope. Fear depresses and handicaps. Courage is needed to meet the contingencies of battle; and it must be the full, round courage of a broad nature, an unfaltering de-

termination to win all honest victories that can possibly be achieved in the range of one's powers.

We are now entering the estate of peace. By this we do not mean that we are about to retire from the great battlefield of life. On the contrary, we seek to put an end to the warring factions that rage within our own selves, to gather the millions of scattered forces, enlist them all under one grand marshalling, assert control over them, and, wielding a united power, lead them on to success. The greatest victories are achieved by those armies whose purpose is a unit. Man ordinarily is a collection of untamed and widely dispersed energies, over which he has never sought, except in rare instances, to wield the master's wand. He does not know what is meant by the advice to conquer himself, nor is he aware of the tremendous forces that are possessed by him, awaiting organization and use.

As may be seen by referring to the preceding realm, the chaotic condition of most magnetic persons prevents their use of the powers with which they are endowed. They are not at peace with themselves. They possess energy enough to wield a great influence over the lives of others, and this could very readily be turned to magnetism of a positive character; but they feel too much the impulsive force of this energy, as though it were leading them always astray. They must have excitement. A day of rest, an hour of recuperation is to them a dull period; the tour is slow; life is not worth living, unless they can be always on the go; and thus their vitality runs wild and wastes itself.

There are two classes of persons who enjoy peace within themselves; one is that large division of mankind who are almost devoid of magnetism; the other is a rather small portion, who possess positive powers of magnetism, which they control. The former do not always get peace, for it seems that when they are in a struggle to shake off

the weight of influence from outside, that crushes them always to earth, they are in the agonies of suffering. The lower strata of men and women, those who are utterly devoid of magnetism, are the dullest and most stupid of humanity. They are always poor, and are not wide enough awake to wonder at it. They labor and toil on, willing to be led or driven, and are molded by the influences of others. You see them in the lowest classes of contented workmen and women.

Give to the under folks any magnetism, even if it is far below the line where the positive force begins, and then the torment is inaugurated. Then commences the struggle to arise out of the humble estate into one toward which the finger of ambition points the way. Discontent with present conditions, coupled with the handicap that checks progress, indicates such magnetic qualities as, when free, will revolutionize the life that seeks to better itself. Out of their rank have come all, or nearly all, of the supreme minds and courageous leaders of the world. The roll of fame is crowded full of names taken from humble conditions and forced to the front by inherent energy. It is not true that all who are discontented rise to higher planes of life; most of them might, if they knew how to marshal the powers they possess; but about one in ten thousand makes up the mind to go ahead, and then goes ahead. Resolute will never fails; it carries its owner to the loftiest plane of success, no matter how low may be the estate out of which he is taken.

Conflicting emotions, restlessness and discontent, if they are aimed at the lowly condition of unsuccess, if they complain of the meaner stratum in which they are compelled to exist, if they scorn the past and look always to the future, seeking an upward course to better opportunities, these are sure indications of a developing and growing magnetism. Yet they force their possessors to live in confusion; there is no peace; the energies are not

mastered, and it is to them that this course of training will come with tremendous force, leading them up out of their vale of conflict. Of such persons about one in ten thousand rises by sheer power of resolution, shaping their destiny by the genius of an undaunted will. Let us see if more than one in that number can be helped.

We will leave the hopelessly stupid class to themselves. As has been said, they include the humblest of toilers, those who seem contented with food, clothing and shelter. A very small proportion of the richer or higher social classes may be said to belong to this rank; they are the sons or daughters of wealth, who are not full-witted, who are unable to think for themselves, and for whom the courts appoint guardians. It is always true that any such person may be wonderfully assisted in overcoming such negative conditions if once they may be made to take an interest in the study and training of magnetism. They rarely care for self-improvement, however.

The most numerous class of persons who are subject to conflict within themselves are not those who are discontented with their present rank and are always looking up, but those who are discontented with everything, and are looking down. Let us fully understand the distinction between the two. Both possess magnetism that might be made positive if the energies within were brought into peace. The first class is on the rising path, with magnetism increasing and the positive vitality coming to them, if they are able to control themselves; and from their ranks come the greatest men and women. They are in conflict with their conditions, but they are looking up to some higher hope. The other class consists of those who are already endowed with positive magnetism, or who have had it; but, being unable to marshal these forces, and to control their use, they have allowed themselves to come under their sway. They are nervous, excitable, irritable, restless, and always at war within themselves.

They are beings run away with by splendid forces which they do not choose, or cannot acquire the energy, to control.

Out of such class come the greatest sufferers. They constitute those of whom we wrote in the preceding realm of this study. It is not easy to know that you are equipped for the best heritage of earth; that in mental endowments, or in the possibility of acquiring them, you take rank with the first classes of mankind; that you were intended by nature for a position far above that which you occupy; that you realize that there are within you the magnificent forces on which you should ride to the grandest success; yet that all is conflict, confusion and waste. Your magnetism, once positive, is now chaos. You see no longer the outlines of that highway over which you had hoped to travel many years ago. All within is at war; you are restless.

From this class you must take the speediest departure possible. It is the realm of distraction. You are already irritable. Many a man and woman has acquired in this incipient malady the seeds of mental breakdown, of the direst disaster. You are given to worrying; this engenders unhappiness. Misery is about you, colored by the hue of your own orbs. Restless in quietude; reading anything and everything to keep down the stormy conflict; seeking something new to satisfy your unquenchable thirst; arising in the morning without taste for the day's duties; going to bed at night, unhappy because the day has been wasted; this routine of half misery and hectic pleasures is taking you down grade very rapidly. It is hoped that you do not belong to the class we have described. If you do, turn about; marshal your distracted and warring forces, and transform defeat into victory. We will help you. More than that, we will guarantee to you the highest rewards of absolute success, from no other source than in the very pages of the present volume.

You should first ascertain if you belong to this class. Remember they are the restless persons who have had, or may have, some positive magnetism, which is running to waste. It is a dangerous class, for the reason that its end is generally disasterous. The excitement that brings no satisfaction; the unrest that knows no peace; these are fast sapping the vitality of heart and brain and nerves. It is a hard class to get out of. You cannot leave it as easily as you think. But it is necessary that you shake all such entanglements out of your life if you ever wish to find solid happiness on earth. Therefore you should talk honestly with yourself, and decide whether or no you belong to this class.

Your chances are better if you are in the discontented underling rank, for that has been the training school of greatness from time immemorial. By underling is not necessarily meant that you are poor, but that your positive magnetic forces are yet in process of formation. In the other class you may have now, or have had at some previous time, such vitality; but it has gone to waste; or, being without mastery, it is on the wane; and to retrace your course is like backing up hill with a team of unruly horses. In the discontented underling class you feel the impulse of unborn energies, which need an intelligent head to lead them on. From the standpoint of a conceited imagination this class is the least desirable of all to be found in, but from the better viewpoint of the chances of progress, and the attainment of success, it is by far the best class. If you are in it, all you need is the guiding help of such a course of training as this book furnishes in order to help you to rise in the world.

We now see four classes spread out before us in the field of our study and examination. Highest above all is that which contains the few but the great men and women, not always famous, but powerful in their influences over the rest of mankind; and this is the magnetic

class. Next in rank are the discontented underlings, whose fate it seems to have been these many centuries to send about one in every ten thousand of their number into the higher class through the operation of magnetism acquired by energy of will and an unfaltering determination of purpose. Third in order are the restless, chaotic individuals, who are partly successful in life, who take rank, socially, perhaps above some of the others, but whose magnetism, being uncontrolled, is running to waste. Finally, at the bottom of the scale, are the stupid, contented classes, who have no magnetism of a positive character, who never had and never will; they serve the other strata of humanity.

To which one of these four classes do you belong? It is perhaps of some importance to settle in your own mind this problem; for your method of procedure may be somewhat varied by the answer. More will be said of this later on. It is our duty, at the present juncture, to go directly to work upon the course of training, which is now at hand. Avoid superficial reading and skimming practice. Get down deep into the theme, and make it the most important duty of life for the time being. It masters everything else; it leads to all the success you may ever achieve; and why should it not receive the highest recognition in this world? As Charles Spurgeon said: "If there can be such a thing as having but one great accomplishment, let it be that which will accomplish the most; its name is personal magnetism."

"'Let there be light!' said God; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and, from her native east,
The journey through the airy gloom began,
Spher'd in a radiant cloud."

30

Normal consciousness is normal magnetism.

This is the Thirtieth Principle. It is perhaps a somewhat technical proposition, but may be made clear by a little explanation. The word, consciousness, means the power of the faculties to recognize conditions, impressions, ideas, thoughts and transactions. Here we see the clearness of that force in life which is known as intelligence. Some persons retain more than others, but it may be merely the bulk of accumulation in the memory, most of which would do as much good as the shelf in books. Worms of that class are stupified by the weight of facts they never absorbed, and are not magnetic.

The wisest man is not he who has stored away the greatest number of facts in his memory, but he who recognizes the most of what is going on about him, and is able to turn the largest proportion of it to his account. The book-worm wriggles among people day in and day out, or walks amid the sumptuous wealth of nature, seeing nothing, hearing nothing, feeling nothing, appreciating nothing, because he is groping in his brain among the numberless facts that are jammed into it like shoestrings in a valise; the brooks run on in merry laughter; the birds sing their melodies of glee and plaint; the trees rock to and fro on the cradle of the breeze, swaying in lullabies to the tunes that mother earth first sang when she hushed her children to their primeval rest; the clouds float by like argosies in seas of blue; the sublime painter of earth and sky outspreads before the gaze the richest colorings that ever sprang from the soul of genius; yet this wise mortal is blind and deaf to it all.

In every day's experience there are thousands of details transpiring, out of which a little at least may be drawn

into one's life and absorbed into one's being. The individual who does not recognize this is poor indeed. Counted wise, he is ignorant. His consciousness is not active. He may be a member of the lowest stratum of humanity, contented and void of all positive magnetism. The meaning of consciousness, then, is the power of recognizing life in and out of self. It cannot be disassociated from magnetism, for it is dependent upon this force. Normal consciousness is normal magnetism. It is the dividing line between negative and positive magnetism. Below this line there comes the possibility of lapses and hypnotic control; above it, the possibility of self-mastery, the marshalling of the forces of life, success and peace. When you are below the normal plane of consciousness, or clear recognition of life in and about you, then you are on the negative side of magnetism; when you are above such normal plane, you are on the positive side.

31

Life is a mass of energies.

This is the Thirty-first Principle. These energies are so numerous and so powerful, each in itself, that it is difficult to keep an account of them or their operations. They seem to permeate the body from head to foot. The physical forces are of all kinds, capable of executing great deeds of prowess or small details of the most delicate fineness. They cannot be studied without exciting admiration and wonder. Nothing more amazing is known in this line of miracle, when subjected to analysis, than the varied ability of the muscles to throw a missile of any weight to any distance within a given range. For an engine to do this, or a cannon to hurl its projectile, there must be the summary of brain-power in

directing the details, the adjustment of the quantity and force of the power, the resistance of the machine, the angle of elevation, the observation of distance, and a long prior investigation of the laws by which each may be instantly controlled. Man, if new upon the earth today, would require centuries to accomplish so much; yet, in his own muscular energy, he soon reaches such end. This is but one of a million uses of the power that is lodged within the body.

Then the energies of the nervous system are still more amazing. They run the longest gamuts, from the daintiest and most exquisite impressions to those wild bursts of power that the actors of the heroic stage have so often loved to imitate. The varieties of nervous force are multitudinous. It is true that they sway the muscles, but they are always lost in muscular exuberance when the nerves are not in full command. They have a power that is not seen at all times, a reserve energy that compels the body to do work the extent of which defies all the computed rules of expenditure. That they are too often weak is a fact that should not be tolerated while man is able to give them training. Behind the emotions and passions, back of the voice, the heart and all expression of the faculties, the nervous system stands ready to enhance or belittle their uses, as its own condition may be weak or strong.

There are multiplied and complex energies of the mind, so many, indeed, that they are beyond computation. It would be needless to attempt their classification in this place. The mind has five channels of communication with the world, through which it receives and sends those impressions that constitute intelligent existence. Each of these channels represents a world of power to and from which it continually runs. Sight excels all others, and its value is so great that the greater share of life goes out with it. By its operation there may be

communicated to the life of man much that affects it in numberless directions; that which appals, pleases, uplifts or destroys; that which educates, conceals, deceives or reveals, that which stimulates to love or hate, transforms the soul or dethrones the reason; in fact, there is no limit to the scope of the mind's energies as affected by this one channel alone. Then the other senses play their parts. Beyond them are realms of invention, fancy, contemplation, and hundreds else. All these are living, powerful energies belonging to the conscious mind. In addition to that sphere of thought, the hidden or subconscious faculty deals in its own magic, to solve which the philosopher would sacrifice all his other glories. Yet our present day research is fast penetrating amazing depths of this mysterious power-giant.

The fourth world of energies is that of the soul, that moral force that is kept in the background in the majority of lives. It concerns itself with the life that follows death. The many varieties of energies of which it is composed are less understood because they are not usually brought to the front, are not dissected in the analysis of life, and do not obtain the culture in this existence that is best calculated to develop them. If the soul lives at all, it is a complex and fully endowed being; not a mass of spirit essence, but an embodiment of character, energy, intelligence and executive ability. All this seems foreign to you, perhaps, as you never have thought of the soul apart from the mind. To you the two seem inseparable; for when sleep or unconsciousness overwhelm the faculties, you have no sensation of the soul that might indicate its presence or existence.

"In early days methought that all must last;
Then I beheld all changing, dying, fleeting;
But though my soul now grieves for much that's past,
And changeful fortunes set my heart oft beating,
I yet believe in mind that all will last,
Because the old in new I still am meeting."

32

Left to nature, all energies are at war and in confusion.

This is the Thirty-second Principle. It may be asked, why nature produces war and confusion. She has always done that. When she supplies the forces that work out the ends of existence, all is not done. We trimmed a grape vine to-day. It was in a fearful tangle. The fruit was well set, but the tendrils were choking its growth. The branches that should have been pinched back to a few leaves, had fallen down toward the ground, and were winding themselves around the trunk, three in a snare, or else were becoming inextricably confused with other parts. A man who had a vineyard that was neglected year after year, received no fruit whatever; his neighbor, who gave constant and skilful care to his vines, plucked large and luscious bunches year in and year out.

Nature furnishes impulses, God gives them a few laws to avoid destruction or extermination, and man's duty is to train these impulses under such laws. Left entirely to nature, man himself would become a hapless savage. Deprived entirely of nature, he would be a sickly model, devoid of life. The wild grape, like the wild cherry, is too sour and crude for use; fed on the impulses of nature, it becomes a beautiful product of culture under the guiding hand of man; made apart from these impulses, it must be a thing of artifice, constructed of wood, and painted in imitation of that which is genuine.

All these things are true of those energies which constitute human life. The fixed routine of functional existence follows the same laws, whether in vegetation or in the animal species, as of blood circulation, breathing and digestion; and around these three chief operations all the

common faculties of plant and body find their divergence, in which they reproduce the sum total of ancestral traits. Without a direct intelligence to guide them they grow wildly; they run to waste, and suffer much in so doing. It would seem that nature is exceedingly cruel in all directions, were she responsible for the anguish that is endured on her account. Her children are born in pain, and die in pain. The short lives of birds, animals and fish that become the prey of others are too brief to serve any use; yet there is less suffering in being devoured than in being left to die from age. Follow any animal you will, in your mind at least, and note the long days and weeks of pain in the forest during that struggle which precedes death from starvation.

We see the birds about us and envy them their happy freedom, but we never inquire what becomes of them. Youth is full of play and cheerful glee in the merry efforts to use their wings from tree to tree; but age is one long waiting for death through the processes of slow starvation. There is no palatial couch on which the king of the jungle lays himself down to final rest amid the soothing attentions of love or the anæsthetics of science; when he can no longer roam at will for food, when the bones are stiff with age, the blood thin with lack of nutrition, and all the impluses of that once noble frame are smothered in decreptitude, he is a thing of dependence on the meagre charity of his consorts, a tottering temple of despair; and, against the driveling out of life in the months that must follow, the speeding bullet of the hunter is an act of mercy.

We may praise nature all we will, for she is grand; but she is helpless. Long eras passed while she waited for the coming of man to take charge of her runaway forces. So, in the body of man himself, there are these millions of energies running to waste; engines that have no equal in power for their size; wires that carry enor-

mous loads of vitality; a heart whose expenditure of force is far in excess of all calculations in the world of mechanics; a brain that originates and propels volumes of power, and countless others, large and small. Behind every faculty there are millions of infinitesimal forces, whose collective vitality has enormous power. Except in the performance of the vegetable functions of breathing, circulation and respiration, all this energy runs to waste in the ordinary life; yes, in the extraordinary life, a large share of the time. Few and rare are the men and women who are able to assume mastery over them. Some claim to possess the genius of generalship at once, offhand, without knowledge of the armies placed under their command, and without cognizance of the goal toward which they are tending. As well might a raw recruit be given charge of the great armies of the nation.

33

Peace dispels confusion.

This is the Thirty-third Principle. By peace is meant the cessation of internal war, as has been previously stated. This quietude is the earliest step in the story of self-command. We do not fall back upon the old homily, that he who is able to conquer himself is greater than he who taketh a city. That is good enough. But our simile is closer to the facts in the case. To conquer one's self implies that one's own life is at war with its head, or its brain. This is the equal of saying to Wellington: "You are at the head of the flower of the English army. This army is at variance with you; it is your enemy, and should be your friend; go ahead, conquer your own army, and then strike for the enemies of your country." This sounds well.

On the other hand it would have been closer to the true facts to have said to a general, whose soldiers were in the same relative condition as those of man as a human being: "You are at the head of millions of the best fighters a commander ever saw. These fighters are not waging war against your outside enemy, nor against you, for your existence is the sum total of theirs; but they are in confusion. Some of them are fighting among themselves; some are at a standstill, not knowing which way to go, what to do, or why they have being at all; others are on the run, racing at hazard, without guide, and expending all their energies for naught." Now, it is not true that man must first conquer himself in the sense that the general must either whip or subdue his own individuality, or in the sense that he must march in victory against his supporting army; but it may be said to be true that he must assert his authority, and hold his fighters in subjection to his will.

So much is certain. Peace in the ranks, the end of dissensions; the checking of retreat or runaways; the abolition of all the influences that breed confusion; these are the first essentials of conquest. But it is not to be a conquest of self. We teach mastery as a quality of grandeur; we do not teach humility. Man must rise and tower above his own forces, as did Cæsar and Alexander; and, with obedient followers, he should make his conquests felt abroad. Peace comes from a desire to have peace. It does not require much more than knowledge, in a case of this kind, to bring about the results which are really sought. Life is motion. Along the complicated highways, if we knew the road that we ought to take, it requires no greater effort to march that way than any other. We cite this illustration as evidence of the ease with which a person may change plans and purposes, and thereby reach goals quite opposite from those at first sought; so wonderful a power is knowledge. Train-

ing the vine is less trouble than unsnarling its tangled growth; it is more quickly done, and the fruitage is better beyond all comparison.

34

The mere reading of magnetic thoughts may change the whole current of life.

This is the Thirty-fourth Principle. Here is the pivotal point of culture. A man has attended a lecture; he does nothing but listen; he catches bits of information which are new to him; the manner of delivery may have been inspiring, and the language elevating; but the facts are the things that he takes away. That night he falls asleep amid his ponderings over the new idea; in the morning he awakes, and is still delving into the possibilities that open up to him in new avenues of progress; during the day they linger about his work, his duties, his other thoughts; and so on, for weeks and months, they continue to impress him. He is a changed man.

We walk one road or another; or, to take the water for our means of illustration, we sail in one current or another, in one path through the ocean to a certain port, or otherwise if we seek another harbor. The captain who steers his prow toward the north coast of Ireland, might have gone as easily to the English Channel or to the Canaries; it was merely the combination of knowledge and purpose. The energies of the boat, its machinery, furnace, engine and steering apparatus obey his command as well when making one port as another. The sailing vessel is the creature of other influences than its own; it must yield to the whims of wind and storm; man of negative magnetism is buffeted about, but when his power is positive, the engines that propel his course are

all within him, and are subject to his will. Then knowledge of the true way, and a purpose to pursue, are his chief agents of success.

So much for our illustration. The same law holds true as to the effect of reading as of hearing. Fine efforts do in fact dress things well; but after all the mariner of life needs facts. We must be dreadfully in earnest. The captain astray on the high seas, whose compass is broken, and who has no means of making his calculations; or who, being cast a long distance out of his course, finds himself in waters that are unknown, needs information; he asks the coming voyager for knowledge; facts, and nothing but facts, will serve him. There is coal enough to make port; the machinery is intact; the engines work splendidly; the ship steers aright, but the pathway of the ocean has been lost, and a friendly craft is sighted. Now the captain is in a position to obtain the needed guidance. He is after knowledge. Do you think he cares for a flowery display of rhetoric, for fine language, for the dress and garniture of words? Does he need exalted, lofty, inspiring description? No. He wishes plain facts—the one thing that alone can bring him safely into port.

There is often a vast amount of magnetism in a fact that comes at the right moment in the juncture between victory and defeat. Napoleon lost Waterloo because the Prussian army was allowed to join Wellington. He had the latter well under defeat, and saw the star of destiny rising over the horizon, when Blucher broke through the forests and came to the rescue of the English. Grouchy took the wrong road. With French forces enough at his command, he went out to meet the Prussians. At the juncture of two roads he was in doubt whether to take that to the right or that to the left. Had the knowledge been vouchsafed him, a single word, teeming with magnetism, would have changed the destinies of Europe. Display, style, ornaments of speech, elaboration of delivery,

all pale before the power of the word that carries the precious freight of a fact.

You ask how mere information will change the current of your life. It may or may not. Much of the knowledge of the world is incidental to the main progress of existence. Advice is so little followed that its giving is a luxurious waste. The minister who hammers away week after week in volumes of advice and censure, does not see any change in the faces or lives of his congregation; they come Sunday after Sunday, with that same patient, half-stupid, all enduring meekness that bears the stamp of duty. They have read the deluge of mind in the Sunday paper; they have broken off rather suddenly in the midst of some foul sensation, and they come to church for grace with an ill grace. Advice never did much good. "Your sermon was so inspiring," said the grocer at noon; and on Monday morning he put the same proportion of sand in his sugar.

There is an immense distinction between the promulgation of a fact that gives direction to the main course of life and the offering of advice that affects only the incidentals. A preacher who had told his congregation how to live so as to have clean hearts, found that they one and all regarded the advice as first-class, but as belonging to their neighbors; thus A thought B needed it; B thought A needed it, and so on. One Sunday he told them all that they might make a thousand dollars apiece, for a certain wealthy philanthropist offered that reward to each man, woman and child in that church who would read the Bible through in a year, and who told no untruth, nor spoke an unkind word in a twelvemonth. That afternoon the dusty volumes were unshelved; next morning orders by telephone were flashing over the wires for Bibles at once, and on the following Sabbath inflamed eyes and sweet smiles greeted him from a packed auditorium. The acquisition of a thousand dollars affected

the progress along the main course of life, as every person knows; the getting of a clean heart was a matter that had no reference to the struggle for an existence, and could wait awhile.

The same thing is true of advice that affects health. Persons must have confidence in its efficacy, and must also feel sure that their carelessness in living has not yet reached the limit of their vitality; it is only to save themselves from death, from a costly sickness or from severe pain, that they will accept any advice even if it is fully credited and known to be efficacious. Such is human nature. The reason of this is in the fact that ordinary ill-health and its cure are incidentals in the journey of life. The course of travel is not an incidental. There are four such courses; all main highways. One is the hypnotic, which is pursued by the contented underlings; they are the masses over whom the capable classes rise; and were it not for such masses, there would be no means of ascent. The traveler who sat on the peak of a lofty mountain thanked the ground for supporting the mountain; he thanked the base for supporting the upper part; he thanked the breast for supporting the top; he thanked the top for supporting him.

The second class comprises those who are struggling along the highway of discontented subjection. They will release one in ten thousand from their number, and he will ascend to the top of the grandest eminence. The others will follow agitators self-chosen from their own ranks; they will furnish the great fault-finding hordes that vote one day at one election, and another way at the next, always tearing down without hope of building. From this subjected but discontented class there come out master minds year after year as intelligence is acquired to help them; and they are the best candidates for the study of magnetism. The third highway is lined with those who have started well, but whose armies are in confusion.

The fourth is the finer and more sparsely occupied road over which travel men and women who control their energies and are magnetic. We may add recruits from the other three ranks, and uplift all four.

Thus is it seen that magnetism affects the main course of life. To those who are determined to rise the offer of knowledge is a training influence in itself. More than one ambitious person has said, "I have awaited some guiding principles to help me. I know now what I am and what I may become." We have seen lives completely changed by nothing but a course of reading, or a course of instruction, consisting, not of advice as to what to do, but of information where to go. The sign-board tells where a certain journey will end, but offers no advice or suggestion as to the propriety of going there or elsewhere. When a man enters upon a certain highway, having at its termination the goal he seeks, he proceeds along that course, and adapts himself to its conditions and circumstances.

While there are other and perhaps more decisive methods of training in magnetism than the furnishing of knowledge as to what road to travel, there is none more important or effective than that which presents the facts that lead to such information. Few books, indeed, are helpful; they contain too much verbiage for the slight amount of solid knowledge. Principles are always an advantage, for they present laws, and laws are fixed rules founded in the impulses of nature and the modes of giving them guidance. No man can read them without finding himself already leaving the wrong road and seeking the right one. A few principles in a lecture, in a lesson, in a book, have swung individuals around, changing forever the currents of their existence. This we have known over and over again among students of this science. The glory of living is that a man can alter his course for the better if he so chooses.

35

The union of the wasting energies of the body creates great magnetism.

This is the Thirty-fifth Principle. The laws that precede this should be re-read until they are understood. From their reading and absorption, there will come the desire, then the determination, to enter upon the right road. These are important influences, and they cannot be lightly regarded. We have seen that the confusion that arises from the discordant and warring forces within the body should be brought into a state of peace. That this will be done, we believe there is no doubt.

Peace alone is not enough. The general who unifies his untrained troops has done something toward preparing for conquest, but not all. Their confusion ceases; they are no longer in conflict among themselves, but they may yet be a disintegrated mass, whose parts are not trained to work together. The estates and dominions that are contiguous in a country may cease to war with each other; but, like the German Empire, they may do more; they may form a union for offence and defence, a cemented nation composed of smaller peoples, each potent in its own forces, but mighty in its joining.

The way in which this union should be brought about is a matter of the highest interest. There are always various suggestions that may be offered in most any subject of importance; and here we find it easier to treat this line of study in such off-hand manner than to deal more seriously with it; yet the full responsibility must be met. We know that a man who can achieve so much as to quell the confusion within him is already a monarch in his own realm; and we are sure that few there are who are strong enough in will-power, in purpose, in iron resolve and solid

determination to command their own being, for it is the most wonderfully constructed and the most magnificently equipped temple in the whole realm of creation. He who maintains harmony in such an array, who is its acknowledged head, and who is able to lead it to victory, is a king indeed.

These remarks lead us naturally to the method which we propose to adopt, after having given it thorough trial in a wide range of cases during more than a quarter of a century. While at first it may seem as if the plan is not directly concerned in the cultivation of magnetism, a few weeks of trial will convince you to the contrary. It must be remembered that those persons who are said to be naturally gifted in the possession and use of these powers have come by them through methods of living that have tended toward such development. They know no exercises. The part of the process of culture is fully as important as any that may be associated with practice.

A self-pledge has far more value than any specific action, for it involves the use of all the powers of the body, even the common drift of nutrition, and turns them into any desired channel if the intent of the obligation is fully observed. Three men start out to acquire the arts of magnetism. One thinks about it, sees the needs of the body, the mind and nerves, notes their wasting of energies, and his good sense tells him that no life can run itself without intelligent guide. He finds that he is a machine, a furnace, an engine, a boiler, a storage battery, an electrical dynamo, a full strung system of live wires, and that all this wonderful display of mechanical invention has an engineer, the brain, that knows not one thing about running it. He thinks this over, and all the while his good judgment, his fund of sense, is unconsciously throwing an influence over his daily career, and he may truly boast that he never took a lesson in magnetism, although he is giving himself the best of lessons.

The question is often asked why some men and women are so cultured in this attainment, while others are deficient; and it is said of them that they are endowed by nature. There is no such thing as endowment by nature. A quality, a talent, a gift, or any advantage may come down from former generations, but they do not arise out of the ground where nature had its birth. If you are more refined than other persons, it is because you have lived where there is less roughness, or you have decided not to live as roughly as others, or your parents or ancestors have so lived, and their tendency has not been thwarted in your life. This is true of anything that is called an acquisition or a gift.

Magnetic persons who never practiced or studied the subjects are sometimes those who have inherited the manner from their predecessors, but the latter have come by it through proper living of their own or of those whose blood flows in their veins. In no case is it a clear gift out of the bosom of nature. The three men, of whom we have made mention, start out to acquire this art. The first, as we have said, finds what a wonderful piece of work he is; is surprised that it is without engineer or manager, and is soon under the influence of this thought. He lives with it night and day; it goes with him in his work, in his pleasure, in his moments of idleness, just a thought; yet he cannot escape its influence. Soon he finds himself advancing along a highway that is new to him, and he wonders what has brought about the change. To his surprise, he believes a thought has turned the key of a greater life, and he begins to examine that matter, to see if his belief is well founded.

"To me men are for what they are—
They wear no masks with me.
I never sickened at the jar
Of ill-tuned flattery."

36

A magnetic thought is an operation of the mind that influences matter.

This is the Thirty-sixth Principle. It is hardly necessary to repeat what all persons may easily ascertain to be a well-established fact. Out of a million thoughts, perhaps one may be magnetic; if it is, and you are affected by it, your life, your body itself, will be influenced by its power. This is not in any way connected with telepathy; nor with any phase of mental science; nor has it any occult value. It is a plain, simple, easy proposition; and—, for fear some readers will misunderstand it, we will explain its meaning at once.

If you tell a man that he is not as nearly well as he ought to be, he will agree with you; the thought has fallen on barren ground. If you tell him his health is failing rapidly, and that he will not live many years, he may or may not agree with you; and, in either event, he will pay but little attention to the statement. If you tell him there is a pocketbook full of ten-dollar bills waiting for him as soon as he gets well, he will go to work at once to secure the reward. The thought has struck home. It influences him by reason of the fact that he acts upon it. His acting upon it required neither exercise, practice, nor training of any kind, but merely a better method of living; the rising at a more suitable time in the morning, the eating of more wholesome foods, the seeking of sufficient sleep, pure air, and normal conditions everywhere. These things done, the natural impulses set to work and give him perfect health.

The occultist or visionary mental idealist will assert that mind influences matter. So it does, and in a variety of ways. The method now under consideration is free

from all occult associations. The thought that bore the burden of power was of sufficient interest to arouse the man to action; that is the sum total of it all. You may call it motive, selfishness, or what you will; the fact remains that something that entered the mind operated to change the whole current of the man's life. So, in another case, the mere statement that if you give certain persons rope enough, they will hang themselves, was of sufficient power to touch a man who had been unfortunate through talking too freely; he did nothing in particular, except allow those with whom he dealt to have their say, and the result was that his life became one of success, instead of failure. It is a very well understood fact that a course of living, like a mighty stream of water, may be deflected by surprisingly small things, although a thought is often great.

The simple illustrations we have taken are not within the range of a magnetic thought. Our object was to show that any idea, however conceived, might sway the body of an individual upon whom it seemed to have effect. Even if it appealed to nothing but motive or greed, it was sufficient in its purpose. Thoughts may live as powers either in or out of magnetism, although it is claimed that all thoughts are necessarily charged with mental vitality, which is one kind of magnetism. Thinking, if conscious, is of such a class; but much of the ordinary thinking is automatic, and nothing automatic is magnetic. It is when a thought is having birth, when the desire, the effort or the seeking after it, brings it into being, that it is conscious and powerful, even though its value is small. The originating of anything is evidence of some vitality, and conscious attention is necessary to such a process.

"In wit, as nature, what affects our hearts,
Is not th' exactness of peculiar parts;
'Tis not a lip or eye we beauty call,
But the joint force, and full result of all."

37

Magnetic thought is an aggregate unity of the separate thought cells of the body.

This is the Thirty-seventh Principle. What is meant in this place as a magnetic thought is one that not only is attended by the conscious effort of the person producing it, but has behind it the whole nature of the individual. It is not enough that it is capable of changing the current of a life; it must take a direct hold on that life. The difference should be understood.

When the information is received that water has been discovered in the central district of an arid country, its force sends families thither, breaking up homes, and affecting the future conduct of hundreds of persons. There is nothing magnetic in this thought, in the sense in which we are now presenting the matter, for the information did not of itself take direct hold of the people. In order to become an influencing power, it was necessary that there should be an arid country, and that there should be suffering because of a lack of water. The news of a better locality was welcome in the highest degree. In this and the other cases cited the life within the body was not affected; the influence went no further than to change the place of residence and the circumstances incidental to that.

On the other hand there are thoughts that are born in the very being of a person, backed by all his faculties and energies, which are sent forth to other persons, or which sway the individual himself. Such thoughts come from life, out of the realm of human feelings, and are destined to affect not merely the conduct, but the personality they touch. Instead of making a man move to a new country, they make him a new man, and it is the purpose of every

magnetic thought to thus affect some life. It influences matter far more powerfully than ordinary appeals to motives or selfish interests. In a flash it marshalls one's entire attention.

Such a thought takes hold of a person and involves his whole nature, even being felt in his muscles and flesh, from the sole of his foot to the crown of his head. "I experienced a thrill that made my skin grow cold," said an auditor to a famous orator in referring to a certain passage in his speech that took the house by storm. "I felt just the same," replied the speaker. We listen to some powerful thought uttered in a force of magnetism that pervades the whole body, and the feeling that we experience is also found in that of the person who produces the idea; and the same is true, whether it is written or spoken. "When the line flowed off my pen, I realized its power even to my feet," said a writer. "When I read the line, I was conscious of its power, and it took possession of me," said a reader; and it is true in one case as in the other.

It seems that the whole being must live in the thought, must be behind it, and unite in giving it a living strength. It does not come from the mind alone, not from the brain, the nerves, the soul, the flesh, but from all together. Mind is the larger collection of gray matter in which vitality dwells; the ganglia, and all other minor collections, are likewise endowed with intelligence, which is one of the expressions of vitality; but every atom of the body is charged with some mentality, which appears in comparatively larger form in cell structure, where gray matter seems to first congregate. It cannot exist unless intelligence exists with it; therefore it must represent some degree of thought; and, in the countless millions of these cells that are present in every cubic inch of flesh, there must be a greater proportion of magnetism than we have ever imagined, and this will account for the tremendous

concentration of power that is felt in a thought whose life is charged with the magnetism of the whole body.

Any person who has ever given birth to such products of the mind, is aware of what is meant. The way to distinguish them is in the fact that a magnetic thought makes the body feel it from head to foot; while a mere mental idea has no influence over the flesh, over the material substance, or matter of the body, neither in the person who originates it, nor in the one who receives it. A line sometimes contains a book. A word or two may move a multitude. We have all read the famous remarks of generals in battle, whose single flashes of genius have burst forth in almost unpremeditated sayings, pregnant with force and stirring to the soul. They have without doubt turned defeat into victory at critical moments. In vain have historians attempted to analyze their mysterious power; admitting always that a half dozen words, springing from human energy, have changed the face of a continent.

We have seemingly diverged since we left our three friends in search of the way by which to acquire the art of magnetism. The first saw the natural processes, and quickly found himself confronted by some living principles, and these we have stated. He next proceeded to see why certain men and women possess great energy of purpose, and he thought these might be ascribed to temperament; yet the more he examined the propositions, the more was he convinced that temperament did not make magnetism, but was made by it. Then the problem became deeper.

Why is it that some persons are magnetic while others are not? The brutal saloonkeeper, the savage that forces his gains by bullying, the foxy gambler, the coward that adulterates his goods and shrinks from the observation of mankind, the manipulator of stocks, the cheat and fraud, these are often money-makers without the aid of magne-

tism; so it is not true that success is the gauge whereby such vital power may be measured. With magnetism all persons should succeed; without it, the dishonest may. All these facts were disclosed by our searching and inquiring friend. He himself wished to acquire the art, and so betook himself to ascertain the science that directed its operation.

This first man depends entirely on his powers of observation for the information. He simply becomes satisfied that the body is a machine of great complication, which can no more be left to run itself than can any other machine; that the faculties are diverse and marvelous, and they, too, need an engineer at the throttle to guide and control them. These facts, coupled with the lessons derived from other lives, lead him to conclude that the power of magnetism is a resultant energy that is generated by life itself, and that its degree of power is dependent upon the amount of intelligent direction the mind may give to the body and its faculties. He goes to work on this principle, and soon finds to his satisfaction that his conclusion is correct. He then progresses further, and is delighted at the power he has obtained. He is right. Man's body is a far more delicate, and yet more effective, machine than ever has been seen elsewhere, and it is the only machine that man permits to run itself. Without an engineer it goes at will, and is ineffective; it merely struggles along, and to mend the errors that naturally arise from allowing it to run itself, there are thousands of drug stores and thousands of doctors waiting at every hand. Let a little intelligence of the right kind come into play, and these errors will not happen; force will be conserved; vitality will grow on itself, and soon the man or woman who is bright enough to find out these things will be credited with the possession of the gift of magnetism. This is the first way.

The second man who starts out to acquire this art, takes

a course slightly different from that of the man whose methods we have recently described. He does not wholly believe that magnetism is the natural accumulation of power coming from energies that have been made to serve the control of an intelligent mind. The first man concludes that these forces are running away or to waste, all the time they are left without an engineer to guide them; he studies other lives, and watches the same law at work within himself, and finds that his claims are true. The second man does not see how magnetism, which he supposes to be a gift, can be acquired without doing something. He goes to work to ascertain what a gift is, and, from all light that he can get from those who are so blessed, he is of the opinion that it is the result of a certain way of living, the constant tendency of which is to stimulate and excite into development the powers within the body.

Even being true, as he thinks, he cannot understand why this development takes place in one who only thinks about living in the way that favors such influences. What has the engineer to do with the engine that is running itself? He takes control, and permits it to run only as he chooses. Then the machine is quite another piece of construction, for it is valued because of what it does. Knowledge and skill are required, to be sure; and here a volume of instruction of the right kind may be indispensible. Yet he believes in régime. He cannot satisfy himself that the engineer without training, practice and skill in the art of managing himself, would be able to manage his powerful and complicated engine.

So this second man studies the lives of men and women who are acknowledged to be magnetic; he watches them in movement, in conversation, in idea, in action, until he is almost able to follow out their plan of living; and this he proceeds to reproduce. His one great lack, as he afterward states, is a book or system of law to guide him.

This he procures, and he finds his magnetism developing rapidly, and making him a power among men. He has really entered upon a life of règime, of exact and careful conduct, in which he is but a stronger degree of the first man, who did less. The real difference is that one saw what was necessary to remove opposing influences and take a general supervision over natural faculties, so that these energies might not be left without an intelligent guide, while the other did all this, and more too, adopting a life of general règime to aid the development of the power.

On comparing results the second man found himself the better of the two, and the reason was because he held the reins always in his hands, or had the running of the machinery always minutely under his control. He saw that magnetic persons who left their powers to go as they pleased, except when they chose to direct them, were always breaking up in periods of life when they most needed them, as Napoleon, Blaine, Disraeli, and thousands of others, who might have avoided wrecks had they marshalled their faculties under a system of régime that held them in momentary sway. Hence the less brilliant man in the earlier years may go down into old age suffused with the glory of a longer victory and crowned with the laurel of unbroken success.

The third man is perhaps more interesting. He knows all about the first and second, and still more wonders how any power can be acquired without something besides régime. He would like to enter into a system of practice, gather electricity as does the machine constructed for that purpose, and become a fully charged battery. He reads that this can be done by any person of ordinary intelligence. Herein he is right; but he will find by experiment that it is possible to generate more of such power than he can use, and that, unless he actually assumes control of his forces, he will be adding one more to the energies

that are already running away with him. Here the distinction is one of importance. The prime demand is for a controlling engineer, and this he can secure by allowing his own good judgment, his common sense, to govern his powerful army of energies, to bring them into a state of peace, and to unite them for action.

Having considered the three methods that are possible of adoption, and found them all valuable; having looked into the minds of the classes of ambitious persons, who are most likely to succeed in the acquisition of this power, we will now proceed to offer the very best means of making the start. It is not so much the specific thing you do, as the road on which you travel, that determines what the results will be. This should be remembered. The difficulty in getting on the right road is not a great one; it requires decision, or a making up the mind, to do it, and then the step is taken. If you wish to go to one city, and are on the road to another, the first thing to do is to ascertain where the other road is, then how to get on it; after which, if you fail to go, the fault is your own.

38

Self-pledges, honestly made, are sources of magnetism.

This is the Thirty-eight Principle. A self-pledge is made to yourself, not to us or any other person. If you break it, you alone know it; the responsibility is with you, and you alone can mend it. A pledge is, and always has been, a great means of help to a strong character, and a fair means of help to a weak character. The argument that a man or woman of energy needs no such tether is not sustainable under examination. The strongest boats need the strongest moorings; the greatest ships require the most certain as well as the most secure of anchors.

Any definiteness of purpose is magnetic because it unifies energies of the body; and the more complete that purpose becomes, the more it will concentrate the millions of powers that make up the faculties behind the resolve. This ability to unite the divergent forces of one's life is seen in the affairs of state in the policy of a great nation. England's civil wars gave way to meet the dangers of a foreign enemy. Rome united her discordant factions under the skilful manipulation of Cæsar, who sought to conquer all the world without her gates. Greece reached the climax of her power while her States fought side by side against her Asiatic enemies, and it was because of her political agitators at home that she fell a prey to nearer foes. Napoleon could not hold France together in time of peace; he broke his oaths in order to excite foreign war and thus retain control of his stormy people. The American Revolution was serious enough to weld the thirteen Colonies into one amalgamated nation; and when the country was divided into North and South by bloody war, the scars of dissension were obliterated by the conflict with Spain, in which the blue and the gray fought side by side.

A pledge is made for the purpose of entering boldly into the battle of life, and its first effect is to unify the army with which victory is to be won. It is a purpose crystallized. Any resolve has some value, and on the same principle. Magnetism awaits use; not getting it, the power wastes away. With a lack of régime, there are millions of energies running wild, which would prove tremendous batteries of magnetism if more régime were to be employed to hold them in check. What is meant by resolve, purpose and such higher conditions of the mind, must be understood in the sense referred to in the realm of The Will, as set forth in this volume. Names are somewhat technical when used in a specific study.

This realm is now coming to a close. It is one of collect-

ing forces and harmonizing them, preparatory to the greater battles that are to follow. It is the realm of peace, the estate of quietude such as precedes the movement of a vast array of battalions toward the enemy of success. Too many students of these problems make the unpardonable error of supposing that will-power and magnetism are evidenced by the mad plunge into the ranks of the foe, before an attempt is made to collect and count the forces at command. As sensible would it be for any general to hurl his columns against the enemy while yet his soldiers were carousing and fighting among themselves.

❦

"Its holy flame forever burneth,
From Heaven it came, to Heaven returneth
Too oft on earth a troubled guest,
At times deceived, at times opprest;
It here is tried and purified,
And hath in Heaven its perfect rest."

REALM FIVE

"WE live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things — God.
The dead have all the glory of the world."

THE ESTATE
OF
THE WILL

THE REALM OF POWER

"IMMORTAL clouds from the echoing shore
Of the father of streams from the sounding sea,
Dewy and fleet, let us rise and soar;
Dewy and gleaming and fleet are we!
Let us look on the tree-clad mountain-crest,
On the sacred earth where the fruits rejoice,
On the waters that murmur east and west,
On the tumbling sea with his moaning voice —
For unwearied glitters the Eye of the Air,
And the bright rays gleam;
Then cast we our shadows of mist, and fare
In our deathless shapes to glance everywhere
From the height of the Heaven, on the land and air,
And the ocean stream."

"HE that knows not, and knows that he knows not; he is a fool,— shun him.

He that knows not, and knows that he knows not; he is ignorant,— teach him.

He that knows, and knows not that he knows; he is blind,— lead him.

He that knows, and knows that he knows; he is wise,— follow him."

"AS one who by the beach roams far and wide,
Remnant of wreck to save,
Again I wandered when the salt sea-tide
Withdrew its wave;
And there, unchanged, no taint in all its sweet,
No anger in its tone,
Still as it thought some happy brook to meet,
The spring flowed on.
While waves of bitterness rolled o'er its head,
Its heart had folded deep
Within itself, and quiet fancies led,
As in a sleep;
'Till, when the ocean loosed his heavy chain,
And gave it back to-day,
Calmly it turned to its own life again
And gentle way."

"AN Eden blooms in the waste wilderness,
And fountains sparkle in the arid sands,
And timbrels ring in maidens' glancing hands,
And marble cities crown the laughing lands,
And pillared temples rise thy name to bless."

The Estate of the Will

THE SEVEN WISE MEN OF GREECE AND THEIR WISEST SAYINGS.

"Know thyself."—*Solon.*
"Consider the end."—*Chilo.*
"Know thy opportunity."—*Pittacus.*
"Most men are bad."—*Bias.*
"Nothing is impossible to industry."—*Periander.*
"Avoid excess."—*Cleobulus.*
"Suretyship is the precursor of ruin."—*Thales.*

THE human will is in no wise like the will of lower animals. It may set itself to a fixed purpose and conquer, all the while urging on the progress of its action; while the will of the animal is more like the stubbornness of man. One takes a track, and does not deviate from the course to be pursued; the other fastens itself to a certain idea, and cleaves to that with tenacity. There are points of resemblance, but in the main the distinction lies in this separation of the

mind's activities; by which is meant that in the exercise of the will there is a continued activity carrying it along, while in stubbornness, as in animals' purposes, the idea is fixed beyond recall or variation, and any interference with it is regarded as an intrusion.

For fear that this is not yet clear we will explain further what is meant. The seat of all will-power is in the brain. That which decides what to do or not to do is called the mental action; and although animals are said to lack minds as organs of reasoning, they possess mental faculties not very far below some of those accredited to certain members of the human family. They decide to do or not to do a hundred or more conscious acts daily. It is an operation of the will that causes each decision, but after the point of action has been reached in their thinking processes, the muscles, or else the physical division of the brain, the cerebellum, takes possession of the whole being and knows no change.

This limitation of activity of the brain to merely the deciding of what to do or not to do, is peculiar to animals and to stubborn human beings. The cat in earnest sees its prey, it measures the distance, and decides that it can or cannot make the leap successfully, for it is familiar with its own powers through prior experiment. For this the cat plays in kittenhood; it jumps about in every possible use of the body, until it knows the length of its range in making the spring; and not until old age withers its vigor does it cease altogether to play. The same is truth of all animals, even the most savage. The lion in the jungle lies in ambush, and prepares to make the leap only when the prey is within reach; it may wait, and wait in vain.

The peculiar characteristic of the animal brain is to see its way clear to doing a certain thing, and then proceeding to its execution on the theory that it is surely to be done. It cannot understand nor brook disappointment.

The little ant shows every indication of a hot temper if its purpose is interfered with; so does the familiar bee that busies itself about the flowers at the porch. Most wild animals are terrible only when they are checked in their attempts to do what they undertake, and the ugly dispositions of domestic pets are due to being thwarted from time to time. Like obstinate men and women, they rage or grow sullen when something occurs to make a change of purpose necessary. You know how almost unbearable it is for a mulish individual who says he will not do a certain thing, to be compelled to do that very thing; yet how pleasant it is for any sensible person to change the mind when the exigency requires. The one is animal by proclivity, the other is human in the best sense of the word. To close the mind is to stop the will's action after it has merely decided to do or not to do a certain thing.

Stubbornness is a physical, fixed and non-magnetic force.

This is the Thirty-ninth Principle. What is the real character of stubbornness should be well understood, for it is common to mistake this unprogressive condition for will-power. Such a man is reputed to be of strong will. Why? Because he never changes his mind when once he makes it up. Then he is a fool. There are some men and some women who take special pride in having it known that they never change their minds. "Mother is slow to make up her mind, but when she does, nothing can alter it," says a proud daughter, as she glances at the mother who rocks sternly in her chair.

You can examine and analyze every such case of obstinacy, and you will never find one of magnetism among

them. This mother, who is so slow to make up her mind, justifies herself on the ground that she would be very fickle to decide one way, and then another. A father, who adopted a rule of uniformity with his children, would adhere to it through thick and thin, because he knew he would look weak if his word could not be relied upon. When he told a son to do a certain thing, it must be done, even if the circumstances requiring its performance had changed, or if a mistake had been made in the order. One day he told him to lock up the house at eight o'clock, and not open it for any living person, as he himself had a key and would open the door when he came home about eleven o'clock. It was a cold night. The boy's mother and sister, who had gone out of town on a visit, arrived back a day sooner than intended, and found all doors and windows locked. They called to the boy, who declared, in the exact words of his father, that the door was not to be opened for any living being, and that he did not dare to disobey. He clung to the idea, and the father praised the boy, while deploring the sad annoyance and subsequent fatal pneumonia that ended the foolishness. To this day that man, like millions of his stripe, believe that it is a matter of valor to make up the mind and not change it.

Fathers who have young sons, or daughters in their teens, are more likely to become obstinate old fools than other men, who are unencumbered with such offspring. Here is a case: One father of this kind told his boy to carry a letter to the post-office, and be sure to get it there before the mail closed at six o'clock in the afternoon. His clock was wrong, and the boy found it out when half way to the post-office. He was told he could put the letter on the train, which he did; it was handed to the postal clerk of the mail car, where it was as safe as in any post-office. The boy had done right; it would have been foolish to have done otherwise, yet his father whipped him, saying

that when he was told to do a thing he must do it as told, no matter whether he knew it was right or not.

Such obstinacy was the worst training the boy could have received. In this world the art of living well and successfully is the art of adjusting one's self to the ever varying tide of circumstances. It is an ocean crowded with craft; not a barren sea in which the obstinate helmsman is the only man afloat. The swells are always at work drifting one out of his course, and throwing other craft in one's line of progress. The father whom we have described would have told his boy to steer the ship for a certain port, no matter what came in the way. The wise man would have explained contingencies to his son, would have instructed him in the art of adjusting himself to changes of conditions, and have praised his sagacity. In no other way can life be made a harmony and its progress a success.

No policy, no plan, no operation can be so clearly outlined ahead as to require no change. The greatest battles of history have been fought out on lines that varied materially from those intended. Even where the far-seeing sagacity of the keenest general has caught in advance the inevitable moves that must lead to the battle's end, he has had to meet contingencies by departures, one way or the other, in order to force the moves as he saw them. Change is the law of life. A man may aim to reach a certain goal, and may keep steadfastly to his purpose, but his road must be suited to the direction in which he is traveling. "I will go to that end," says the determined man. "I will go to that end by this route," says the obstinate man. The one gets there by adjusting his journey to the conditions with which he must contend; but he gets there. The other starts out on the road he himself has ordained to be the one that must be traveled, and when he finds that it is not the right one, he stands still, and will not budge.

Such conduct is too often supposed to be evidence of a magnetic character; but it is quite the opposite. If you have an electrical dynamo that is capable of supplying your house with light, you must know how to set it in motion and keep it going. The fact that the power is there is not sufficient; you cannot afford to cut off the current by deciding in your mind that the power will do the work. Turn on the current. The will is supplied by a steady energy that comes from the strength of your purpose. Now, suppose that the energy is there, and is strong enough, of what use is it if you shut off the mind? The current must be turned on, must remain on, and the energy of purpose must not be slackened.

Look at the case of the man who bitterly complained that he had met only failure in life; nothing but reverses from the moment he began to take care of himself. "Why is it?" he asked. "I have been industrious, but that has not brought wealth. I have worked into the night for years to keep out of the poorhouse; and I have never got far out of its shadow. Why is it? Then, why do others hesitate to deal with me? I pride myself on my honesty. I am worthy of their confidence. In business I can get a reasonable amount of credit, all I ask; but I cannot buy as low as others; I have to sell for less, and very few seem anxious to have anything to do with me." His wife also spoke of him in the highest terms. "Why has not Hiram succeeded better? He is a man of iron will." This added light to the mystery. It seems that some misguided guardian had instilled into Hiram's mind that art of making it up and sticking to it. When he got an idea well lodged in his cranium, he hung to it. He locked his mind up, and threw the key away. It was that or nothing.

This man who so bitterly complained of his fate, can be better understood by referring to an incident that illustrates his whole career. He owned some land, and man-

aged to mortgage it for nearly its full value, so that his equity in it was very small. Still he owned it, and took an interest in its surroundings. A natural brook ran across the corner of the rear end, at a place where he missed none of the land by reason of its rocky condition; and through this brook the rains washed from the adjoining ground. This he considered an encroachment on his rights, so he dammed the brook, and forced the overflow elsewhere to the annoyance of his neighbors. They requested him to take down the barrier. He declined. They threatened, and he laughed at them. He had closed his mind. Once shut, it was an engine of power that had stopped running. He did not, for he could not, think beyond the one idea that the land was his; what was his he could do with as he pleased, and he pleased to dam the brook. That was the beginning and the end, the all in all. When he made up his mind, it was made up. Hiram was a man of iron will. So was the jackass that planked his feet in the roadway of the forest and would not budge, not even when they built a fire under him. Hiram made it known that he would not remove the dam. They summoned him to court, and he stayed at home. The judge ordered a removal of the dam, and he tore up the paper. He was cited to court for contempt, and would not go. They took him there by force. He was fined, but would not pay. He was ordered to jail until he had purged himself of the contempt, and this he would not do. His good wife finally paid the money, kicked out the dam, apologized to the judge, and secured her husband's release. He even did not seem anxious for that, but as he had found it impossible to get some of his favorite dishes in the jail diet, he concluded to get back home once more.

The Iron Chancellor, Bismarck, was a man of determined will, as set and steadfast as he could be, but he never permitted his mind to close itself against change.

While adhering to a purpose with bulldog pugnacity, he used all means to win, even at times pretending to abandon it. He obeyed his friends; he respected all authority above and below him; he shifted his course a dozen times when it was policy, but he clung to the idea of ultimate victory. This is magnetism. It is not obstinancy. Had he dammed a brook that served to carry away the water from the neighbor's land, he would have removed the dam on request if he had ascertained that the law so decreed. Able men take soundings. Small men are sometimes great in this regard, and they have magnetism in relative degrees, rising above the strata beneath them. Good judgment is discretion; discretion is valor, and both are the opposites of obstinancy. Do not get the mind fixed, for it will close and shut off the power of the will.

The will is an active progressive force.

This is the Fortieth Principle. The difference between making up one's mind and executing its purpose is a vast one. What is called the will is a force; it is not a condition or situation. It is a train in motion, not a mule standing in the path of progress, and refusing to move one way or the other. Under the special circumstances of life, the habit of making up one's mind and holding it unalterable, is both dangerous and disastrous. The future is always before us, and it is not possible to see its vicissitudes. What you have passed through in the last ten years is quite different from what you contemplated. You could hardly have foreseen half of its incidents.

All these propositions appear to conflict with one an-

other. But they do not. Obstinancy is the closing of the mind, shutting it up, and turning off its currents of action as the engineer may close the throttle by making up his mind to do so. Will-power is the turning on of the current, the starting of the engine. Here is the first distinction, and it should be borne in mind. It seems also to be a contradiction, for it deprecates the idea of making up the mind. A resolve to do a thing that is really undertaken is quite different from a setting of the mind blindly. If you seek a certain goal, if you are taking your ship toward a port, the will-power is in full operation; but there is no need in setting the mind. It should be open and active, ready to consider any matters that are likely to arise. Obstinancy is not always a negative position. What we maintain is that it is a position, and not an activity. Thus if a captain decided to go to a certain port by a certain route, he is carrying out his purpose so long as everything favors his progress by that direction; but if he refuses to change the route when good judgment requires, either for safety, for lessening the time, or other reason, he is obstinate; his mind has become set and is no longer a machine of the will. It would be as unwise to lash the helm and see nothing, know nothing, determine nothing, after the one making up of the mind in the start.

It is necessary to make up the mind. This cannot be denied. But it is necessary to keep it active and under control as a power. A resolve may open or close the mind; if it opens it, it may become a magnetic force; if it closes it, the result is obstinancy. It is necessary for the general to determine what he will do in battle, and if he gives orders for the advance upon the enemy's breastworks, he must be ready at all times to change his method of proceeding without abandoning the purpose to carry the position. It may be necessary for him to call his troops back a number of times, or to change the

route of the advance, or to retire when the firing is too heavy, or otherwise maneuver as the vicissitudes of battle may demand. Here it will be seen that the purpose remains unaltered, and the will-power is alive in the fullest energy; discretion and valor clasp hands; the skilful resting, the withdrawal, the constant change of tactics, are all evidences of an open mind, willing to do whatever is best for securing the end which is in view. Had the general blindly ordered the troops to advance in a certain way, or by methods of action which were at variance with good judgment, he might have been ignorant or unable to make himself master of the art of war; but if he persisted in a course of conduct that could not be justified even under the theory of a mistaken judgment, he would have been obstinate, for the mind would have been closed to all suggestions or thought of variation necessary to save his soldiers from unwarrantable bloodshed.

From these illustrations it will be seen that a person may be obstinate affirmatively by closing the mind upon some determination to act or take a particular course, and allow no variance from that. It would be the same as if there were no mind at all after the initiative had been taken. As well might a locomotive be started blindly upon a journey without any one to guide it on the way, as was done when a discharged employé of a railroad company opened the throttle of an engine, and jumped from the cab when it got under way, watching it as it sped out of sight. Most persons fail in life whose will-power is of the wrong kind. They have the ability to make up the mind to win success; they see ahead of them the goal which should be reached, and they start for it, thinking that all that is necessary is the aim and the getting under way.

There are two considerations relating to the importance of making up the mind, which should be understood in

this connection. Shall a person keep the mind open and give it free opportunity to change at will, or shall the mind, when once made up, remain steadfast to its purpose and allow no change? If the former proposition is true, then there is nothing but vacillation in any project of life, and the world is too full of these uncertain persons, who do not know what they want more than a day at a time. If the latter proposition is true, then a mistaken idea must be pursued to the end, even if nothing but disaster awaits it. What has previously been said may now be crystallized into the following summing up: There must be known in advance the goal toward which one directs his journey; this goal must be determined upon in a proper way, without hazard of judgment or the prospect of certain success; and then the purpose must go on until the end is reached. The only thing important, and the only thing that should be unchangeable, is the goal; all else must yield and shape itself to this bit of human history. The best way of proceeding may or may not be understood at the start, and it is along the journey's course that an open mind is required, for the energy of an active will must not be relaxed until the victory has been attained.

41

Development of the will requires the cultivation of straightforward thought.

This is the Forty-first Principle. The answer to the questions raised may be found under the law we have just stated. If it is true that so sad an error has been inaugurated as that a person has started toward a goal that is not worth the effort to reach, and has sacrificed perhaps some of the best years of his life in toil that

must now be regarded as wasteful, the graver problem arises, whether the steps should be retraced and a new goal sought. Of course the root of the whole trouble is due to the mistake of choosing the wrong road in the beginning, and this can only be lamented, not remedied.

The remark is often made that it would be a great blessing if the right goal could be chosen at the start. It is undoubtedly true that some failures in life are ascribable to the selection of a wrong purpose; but the chief causes of disaster are not due to the choice so much as the way the journey is made. We shall briefly discuss both phases of this matter. In the first place, no person should make an error in the choice of the goal, whether it be that of his life work, or some one of the lesser ends that are necessary in the great struggle. If his judgment be poor, he should seek the aid of one whose advice he respects, and even then he need not run much risk of making a mistake. When MacMahon, a poor boy of France, saw the dazzling glory which surrounded the office of marshal of that great country, he resolved to devote his life to the one purpose of reaching that position. After events justified the statement that it was not a wild flight of his mind, but a fixed design, which had been thought out with some knowledge of the difficulties that would stand in the way. Some persons might regard him as demented, others as foolhardy, still others as ignorant of what he was undertaking; but MacMahon was evidently thinkng in what we call a straightforward direction. He knew that the office might be attained through merit, that the first requisite was the ability to perform its duties, that he must be a soldier in the ranks before he could hope to become an officer, that he must win his way from one grade to another, as thousands before him had done, and that he must seek such elevation as would place him within easy distance of the goal; and while this might be in sight, the most

difficult step of all was the shortest. There is nothing impossible, nor improbable in so much of the journey. From the condition of poverty and obscurity to that of high official rank in the army of France was a long but reasonably certain advance; he saw that it was within the range of the right kind of a youth, and he knew that the right kind of a man could bridge the final gulf. He succeeded; he became Marshal of France; he became more.

We have selected an extreme case as an example of what is meant by straightforward thought in the development of the will. Had this young man decided to become emperor of that nation, he would at no time have been reasonably sure of the fulfillment of his purpose, and he might have been open to the charge of weak-mindedness. When Napoleon stood on the bank of the Seine, about to plunge into its waters to obtain that relief which his fevered and disordered brain demanded, he saw no hope of anything in life; nor is it true that, when he led the army of Italy through its series of brilliant victories, he was then contemplating the mastery of France. His fate unrolled to him page by page, and he himself said that he was a man of destiny, being led on whithersoever its powers decreed. We can hardly imagine a young man seeing his way clear to the overthrow of any power, even a provisional government, until he had a reasonable assurance that such an end was possible. MacMahon had such assurance. Napoleon's career was a series of goals, each carrying him higher and higher, until he became dictator of Europe.

It is probable that destiny opens up in a series of prospects these goals to every earnest life. Starting with a fixed determination to make the most of the conditions at hand, and bending every energy to do the very best that circumstances will permit, a mind of iron will does not have to proceed far before a new plane of

action appears beyond the horizon. Destiny is at work. Again the true heart toils well and aims high; the footing is becoming more secure each day, and soon there is no doubt that something awaits further on. Whether the compass of living be small or great, the noblest successes are achieved in this way, and the end of one's career need not be sought or even known in the beginning. What is true of a whole life is true of any part of it. To make the very most of what is within reach is sure of rapidly extending the lines of the horizon and increasing the compass of our possibilities. Lord Beaconsfield determined to become a member of Parliament; he was a young man of about twenty-two, possibly, at the time, and it was probable that the premiership was not in his mind, although it was not out of his reach. Had he thought to make himself king of England, the whole purpose would have been chaotic. Nothing daunted him. When he finally obtained a seat in Parliament, and obtained a hearing, he made the most dismal of failures; yet his purpose was unshaken.

An analysis of his character may throw some light upon our principle. He was not seeking his election for the purpose of filling his purse or gratifying a temporary whim; he wished to come before the nation as a man of power, and, having come into possession of the opportunity, he immediately proceeded to use it to that end. At first he was a Liberal, but the party was unpopular, and he deviated his course to one that would place him on the winning side. His first speech was laughed at and jeered; he felt the weakness of his abilities, but he told his hearers that the time would come when they would listen to him, and this indicated that his will was supreme. Having become a Conservative, and having made himself a power in Parliament, he quickly succeeded in showing Peel that he was a lieutenant of no small value. Able leaders of great political parties must

have assistants about them capable of executing their wishes. Greatness lives in the men who serve it. Disraeli never swerved from the purpose of his ambition, but he altered his path and changed his methods as often as he could gain some end by so doing. He saw the vulnerable points in the character of his leader, and forthwith proceeded to take advantage of them. In a speech in Parliament, ostensively intended for another purpose, he placed Peel on trial, succeeded in overthrowing his government, and was chosen to heal the breaches he had made.

The story of Beaconsfield's life shows him to have been a man who was thwarted often in his progress toward the goal which he sought, but who never swerved from its ultimate attainment. He was willing to step aside when the obstacles were too great to be surmounted, to thrust them aside when he felt that he had the power, to compromise when neither was possible, and to make them his tools if something was to be gained thereby. His career is an illustration of what is meant by straightforward thought, for he kept the end in view. Had he made his plans in any other way, as most men do who are weak, he would have altered his purpose for some immediate success. As long as the thought in mind is straightforward, it will not deviate from the purpose, but will change only its method of pursuit.

42

The will sets the goal of purpose.

This is the Forty-second Principle. It is very easy for weaklings to depart from a plan which they have entered upon with some display of energy, and the lives of most men and women show that they are incapable

of maintaining the straightforward thought which alone sustains the will and brings success. The case is so common, and may be so easily recognized, that a single instance will be sufficient to explain what is meant. A young man enters the university, and knows nothing of what course he will pursue after graduation. He says he will be older then and in a better position to determine. In this he is right, for a general education may be made the foundation of most any kind of a worthy career. He becomes a lawyer, and resolves to reach the head of his profession, clear way up in the top ranks, where there is so much room, as Daniel Webster once said. In the first year of his practice his receipts are in the neighborhood of two hundred dollars, and as this is in excess of what Webster and Choate earned in the same period of time, he plods on very well satisfied. At the end of five years he is able to squeeze out less than one thousand dollars per annum, and some of this by questionable methods. On again comparing his career with that of Webster and Choate, he finds that he is far in the background. He places the snuffer over the candle of his ambition, extinguishes the flame, and runs for office. He is elected to some county position, and receives a salary of fifteen hundred dollars or more a year. He becomes a political wire-puller, assists his Congressman in the campaign, and is rewarded with a temporary position of private secretary. When the fortunes of his leader begin to wane, he is helped into one of the departments of the general government at Washington, where he seems reasonably certain of a salary sufficient to live upon; and here he enters upon a career of slow decay for the rest of his active days.

The case we have cited is, as we have said, a common one. The particular details may be varied to suit the difference in any other instance which involves the same principle. Thus many young men, who start out in busi-

ness with the determination to become merchant princes, turn to the law; a surprising large number of practicing attorneys seek the ministry, and the change of purpose thus goes on to suit the probabilities of success in these weak characters. These departures from one drift to another are not steps in the line of a fixed purpose. Beaconsfield would never have played such a part, nor would any other person whose will-power was sustained by straightforward thought. This means that shifting deviations for temporary policy that start life toward an entirely different goal make the mind an instrument of crooked purpose, and they show the lack of will-power as well as the lack of magnetism.

We are sure that the goal may be determined upon without mistake. Let it be what it may, the will that fixes it should be sustained and developed into greater and greater proportions of power by a straightforward direction of the mind, willing to deviate in the steps that are taken, but not in the end to be secured. No person can afford to make a mistake in the selection of any great goal, nor can he afford to depart from the attainment of that goal. These two things are certain. The will is rapidly developed by seeing that those mistakes do not happen. It is developed by the constant adherence to the purpose already formed. Without such a purpose it has no port to make, no pathway to pursue across the ocean of life. There is really no such thing as a fixed life work; the best journeys are those that keep in a well chosen course and make the most of what is at hand.

The will must never be relaxed in its active urging onward of the individual career. It should not refuse to adopt the best means and the best methods. It should go ahead. But, on the other hand, it must not set itself upon some particular detail that can be circumvented with greater ease than it can be adopted. There should be no useless resolving to do something of minor value,

no wasting of energy on trifles. The young man who had no aptitude for the stage, but who studied therefor because some phrenologist, who was paid to say something, told him that the shape of his head was exactly like that of Edwin Booth's, could not be persuaded from his purpose, and he went on to the direst failure wihout one opportunity for winning laurels in histrionics. What was his method? He studied and waited. He did not do anything aggressive; he made no effort to test himself alone; he merely studied in a desultory manner and waited. He shut his mind off, refused obstinately to be swerved from his purpose, and waited for the prediction to come true. Had he used his will-power as an aggressive force, he could have accomplished his end. He could have climbed to the top round of that ladder had he been in earnest. No obstinate man is in earnest. Aggression, backed by will, makes magnetism, and failure is impossible.

43

Be in earnest.

This is the Forty-third Principle. To be sincere at all times is to be faithful to those trusts which have been placed in your keeping by Nature and God. Faculties that might be cultivated in the highest degree should not be regarded as things for trifling. Mind in itself is an organ of vast powers; it may be made more commanding year after year if it is nurtured and used aright; but it leads its owner down many steep declivities of disappointment in life when it is slightingly treated.

Many a beautiful mind, of promise far exceeding the ordinary cast, has been warped by the trifling methods of living. The trashiest kind of reading presented it as a regular diet, and were a remonstrance to be made, the

reply would come back to the effect that there is but one life to live, and it would be monstrous to commit that to seriousness. Such a reply is trifling. Such a life is trifled with. Such a mind is useless, as the after story may show if it is learned at all. Few care to know it. Here is a young man who sleeps late, rushes through his meals, crams his brain with the sensations of the papers while his feet are above his head, and spends night till long past midnight hour in reading cheaply written novels, and being told that he is destroying his faculties, he sneers forth the word "crank," and goes along his course, rotting on the way to the grave. Too many men and women are mere triflers.

We believe in sunshine, in cheerfulness, in the happiness that leaves no sting. We do not believe in the sickly flush of diseased joys that spring out of laziness, lounging, morbid thoughts or lecherous habits. Nature gives beauty to the flower that grows by the impulses she furnishes, and it is her loathing to behold the painted daub on the walls of the brothel. The man or woman who shouts "crank" at one who is in earnest is as much out of the joys of life as though the worms had already begun their borings through the coffin. No such person is sincere. To mock others is to chaff at God. Few are those who respect the powers with which they are endowed; great is the reward of such respect.

Many of the great men have left their testimony to the importance of being in earnest. "What must I do to succeed in life?" asks an ambitious young man of one who has tasted the pleasures of fame through merit. "Always be in earnest," was the reply. Another asked a similar question of Burke, who said: "Be in deadly earnest." From an acquaintance with the biographies of many of earth's favored sons and daughters, the same counsel seems to have been the golden thread that controlled them in the growing years, when the struggle

required the utmost zeal in order to win. "Be in earnest" has been the motto of all who have conquered.

It is necessary to be in earnest in little things as well as great. The purpose of the mind should be sincere, honest, clear, definite and thorough. Talk to the least of your fellow beings as if you believed them worthy of your attention, and be in earnest. Do not trifle with body, with health, with mind, or with any of the faculties that are entrusted to your care. In every deed, in every remark, in play, in sport, in love, in labor, in all things, be in earnest. This virtue will stamp itself upon your thought, it will affect your daily habits, it will be seen by others, and ere long you will be believed in, and your power over others will rapidly become recognized. It pays.

Courage is the magnetism of aggressive action.

This is the Forty-fourth Principle. When you know that a certain course is right, that harm to justice cannot come from it, that you will achieve a grander standard by adhering to it, then you must not be swerved from it by any considerations of danger or fear, and certainly not because it may be inconvenient to do what needs to be done. It is not always in moral questions that courage claims action, and the mind requires courage to spur it on. Sometimes there are crises in business, in society or in friendship that can be met only by the energy of this virtue; and in self-conflicts as well the power of courage is capable of turning defeat into victory.

Look at some difficult case and see what courage will do. A young man from the country applied at various places in the city for something to do. He was un-

educated, unmannered and uncouth. They laughed at him in his home and in the fields about when he said he was going to the large metropolis to get a chance to rise in the world, for he was too ignorant to know what to do. "You don't know enough of the world to go to the city," they told him. "Well, I can't learn to swim till I go where there is water," he replied. Once in the city, he was laughed at there for his fixed country ways. In a few days he was thoroughly discouraged, yet he had courage. The only way of keeping alive was by working for a dollar a day, and this he did while he struggled to find out what was necessary in order to succeed.

His goal was a fixed one; he intended to throw off the crude habits of country life, a self-inflicted misfortune among most farmers, and get up in the world in some honorable way. He knew his goal; he did not know the road to it, nor even the direction in which it lay. He knew what was honest. It was not setting his mind to say that he would do no dishonest act, for obstinancy comes from a specific and not a general determination. In two weeks, by faithful toil, he proved his value to be more than he received. Any person can do as much. He did not labor to be watched; when he knew no one could see him, he still kept on, and results justified an increase of wages to slightly more, which, in a month, became nine dollars a week.

Now he began to feel independent. He asked questions, took notice of men in better positions than himself, and found out something new each day. The goal before him was to rise in the world, although he still had no knowledge of how it would be done in his case. He wished to go back to his country home, and prove to his old friends that they had laughed without cause. This he determined to do. In the class of laborers with whom he was associated there was not one who had any

ambition; most of them saw nothing better than what they then had; they lived from day to day, from hand to mouth, and a few hoped for good fortune in some way, either by change of political parties in power, or some other notion of demagogues. This young man saw that they were all destined to be merely low laborers, for they did not determine to rise. He made up his mind that will-power must set the goal.

A friend of his at the place where he lodged told him that he needed more education. When asked what kind, he was informed that grammar, spelling and pronunciation were the essentials, to which a knowledge of common arithmetic should be added. For a few cents each, copies of the required books were obtained, and he set to work, unaided, to learn what he could. There is not a laborer in New York City who would buy books on grammar, arithmetic, pronunciation and spelling, or any one of them; and there are not ten laborers in America who would do it; yet all of them howl at the misfortune that keeps them poor. When once the will sets the goal of ambition, it takes a heart full of courage to execute its behests.

Any person now bowed down by the misery of poverty may find out what to do to get out of the slough, if there is a will to get out; and it does not require that the way be seen, known or understood. Let but the mind be made up, and the body will act. Any human being who is grieved at the unfortunate turn of fate that bars the way to success, who wishes to turn this defeat into success, who wishes it hard enough to will it, may accomplish it in the fullest measure; but there must be a making up of the mind that is all earnestness. Few care to do this; they prefer to have the golden apples drop in their laps from the clouds overhead. The young man from the country had decided to rise; he looked with pity on the laborers around him; he knew that they could better

themselves, for he felt sure that he could do so in his own case, which was a hard one; yet how he could not tell.

He toiled away at the books night after night. The spelling book first interested him; he could understand it better. Three hours a night are eighteen a week. All outside attractions were nothing to him. He had a talk with a nice gentleman, who saw his ambition, and who advised him to attend church on Sundays. He followed the advice unostentatiously. He talked with men, but did not force himself upon them. "Can a laborer rise in the world?" asked a correspondent. "If so, what is the best advice in starting to do so?" "Get a few books of common studies; insist on learning how to spell, pronounce, talk grammatically, and do ordinary arithmetic; go to church every Sunday; talk to your superiors, and find out all you can." Any man, young or old, who does this much will soon find himself above the ranks of mere physical labor.

Our young man found that it was not so easy to understand what was required in pronunciation as in spelling. His plan was to read the book through aloud, so that he might hear the sound of his own voice in uttering the words. He heard educated men talk in various places, and caught the sounds of words. His memory thus began to grow. Out of a sermon he would collect fully one hundred words, and compare them with the book on spelling. Once in a while, though not often, he had the privilege of talking on the subject with some person who could give him information. After once the ice was broken and he began to understand the rules of pronunciation, he made rapid progress. Then came grammar, which he dreaded. It was all Greek to him. He read the book through twice very slowly and aloud. A dictionary was necessary, and this he bought. Some introductory words in the grammar seemed to be aband-

oned as the study proceeded, so he merely marked the meanings and went ahead into the parts of speech, and it was all very dark to him.

While plodding along in this vale of discouragement, he got acquainted with a laborer who could not read. He was so ignorant that he could not tell one letter of the alphabet. He was about twenty years old, and had come from a mountain home far away, where they never saw a book or paper in use. "What are you in the city for?" "To get a living." "What will you do after you find out that you are able to get a living?" "Don't know." "There is but one other thing to do, and that is to die. See these men about you? They know nothing. They work with their arms and legs. Every one of them could get up higher, but they are not willing to use their heads." These remarks came burning out of the country boy's heart; they impressed the mountaineer, who wanted to learn the alphabet, and he became a sort of pupil of the ambitious boy; he called once a week, and the latter found how much easier it is to learn a thing himself if he tried to teach it to another. This is very true. The little episode turned out to be the starting point in a new career, for it sent the mountaineer up into the realm of ambition also, and he suceeded in many aftersteps.

It was a severe test of the will-power, when the grammar proved too much for the country boy. He did not like to ask the necessary questions of his elders, for he feared to intrude too much on their good nature, beyond getting general advice. So he read the book through a third time, and in so doing found it possible to discern the simple parts of speech, as the article, the noun, the pronoun, and sometimes the verb. In this he aided himself by the practice of copying a sentence and then marking the words that he knew. It was in so doing that he realized his inability to write plainly. An old

man, who kept a second-hand book store, told him what to buy, and showed him how to hold the pen. It was not long before he improved in this art.

He gained some knowledge of the rudimentary construction of grammar very soon after this, and was pleased to know that he understood every one of the parts of speech. It was with unusual pride that he meditated on the fact that no living being had given him one bit of light. He had discovered it all himself. The use of cases in pronouns had a fascination for him, and he learned to say *I* and *he, me* and *him* correctly. This change came to the attention of his employer one day. It was also noticed among his church friends, who were not altogether cool to him. Such a man is bound to attract attention. Will-power never strives alone in the haunts of one person's life. Grammar, now that he saw it, really changed his use of language to such an extent as to command the attention of others, was to him a magnet of attraction. It is surprising how rapidly a little bit of learning will accumulate force in its progress. Once he was able to catch hidden meanings, he plunged ahead, and found the higher books of rhetoric and literature awaiting him, while arithmetic now became easy to understand.

He was too valuable a man to be lost sight of. A vacancy above him soon occurred; and no life is kept crowded down when its wings are spread to rise. He was soon earning one thousand dollars a year. At this time pride did not trip him. He kept to his books all the harder; for, as he once said to his employer, he saw clearly that it was his books alone that took him out of a position of nine dollars a week to one worth more than double. He found that the little volumes that were everywhere for sale at the stores were so written as to enable any person, however stupid, to understand them if there was a disposition to do so. "What I did not un-

derstand, I would read, then lay aside and sometimes read again, repeating the process till I did understand it. I also started the worst case of ignorance I ever saw along the same road, and he has conquered." Here he referred to the mountaineer. Both careers proved successful in the highest degree. Where was the cause? What was the source of that cause?

45

Strength of purpose develops magnetism.

This is the Forty-fifth Principle. The case we have given at some length lends its answer to the questions we have asked. What could have caused an ignorant country boy to rise out of his condition, to acquire an education, to succeed in making a fortune, to go back to his old home, pack up his time-worn parents, and take them to a sumptuous home in the city? What could have done this? Every ignoramus in that country region exclaimed, "Luck." This is a false answer. Luck played no part whatever in his rise. It had no more to do with it than did the moon or the north pole. Luck is sometimes a factor in the turn of events, if we call the law of chance by this term; but it came not into the life we have mentioned.

When the pleasures of carousal night after night were neglected for the study of books, not for mere information, but to really fit the young man for a better plane of labor, there was no luck at work. When repeated readings of that abominable grammar did not shed light on the science, he did not throw the book down, and go out for a pitcher of beer. What luck was at work when he read the volume again? What luck was shaping his career when a fellow laborer, blear-eyed through con-

tinuous soakings of beer, laughed at him because he preferred the companionship of books that he could hardly understand to that of men whom he understood too well? Not for a moment in all his career did the element of luck play any part whatever. But, says some one, his rise to a better position was due to good luck. Not by any means. There are all grades of employment, from the humblest to the highest, and some one must fill each position therein. No person holds a position forever. The place hunts the man. He who is ready is the one wanted every time. This toiler made himself ready. There was no luck in his dropping into the place that awaited him.

What was the cause of his success? Will-power. But what was the origin of that will-power? It was not magnetism. It was nothing but a blind energy. This we must examine. Such an energy is possessed by many laborers; probably by millions now in this country, who can never get any further along for the reason that the spark is lacking. Let us imagine any one man to be the type of these millions who are destined to remain always at their present low level. We look into his character, his habits, his good qualities and his imperfections, and we find him to be possessed of unlimited energy, all running wild. He works hard and faithfully, thinking it will always insure him employment if he does a full day's work. He wishes and even hopes to rise in the world, but to him the idea of rising is in no way connected with progress, the taking of steps, or the movement up into a higher stratum.

Right here the secret is found, for his life is a drift around a whirlpool without direction ahead. When asked if he is satisfied with his condition, he almost convulsively shouts, No. When the further inquiry is made as to what he hopes for, and how he hopes to get it, he invariably says something in this vein: "I want better

wages and cheaper foods. The pay I get is too small; the price I pay for living is too high. Something is wrong in the government. They ought to tax the rich more and make them pay us more. There will be a political party come to the front some day that will do this for us, and every laboring man will vote for it." No wonder the fellow is poor and wretched. No wonder the millions of toilers are hopeless and tied hand and foot by the cords of misery.

To every one of them there is just the same opportunity of succeeding as came to the ignorant country boy, whose story is absolutely true. They and he possessed the same common energy; but theirs was blind, spending itself in the whirlpool of wasted forces; his needed the one instigation to give it magnetism. So all energies may be turned into a direction, set going on a road, and be made magnetic. What was the spark? It came to him in the one idea of rising out of his low condition. It furnished a goal. He looked ahead. Other laborers hoped for higher wages, lower prices of living, and cheaper beer; things that never occur together. This toiler did not look for higher wages in his rank, but resolved to get up out of and away from that rank. Thus he fixed a goal.

Toward this goal he looked at all times. His thoughts bent to it. He allowed no deviation from that straightforward energy of his mind, which saw no other goal to be desired; not temporary ease, not pleasure of the heart, not carousals, not the rainbow-chasing of demagogues who allure toilers away from themselves toward the dangerous shoals of anarchy, which is the real purpose of political harangues; he threw all his life into that one struggle, which had for its helmsman the straightforward thought of rising in the world. Such thinking is sure to develop magnetism, and if you do not believe it, try it. Such thinking collects together the discordant energies of the mind and body, unites them as one puis-

sant army of purpose, and hurls them in solid column against the ranks of the enemy of success, breaking the illegitimate array into fragments. Try it.

Nothing is more certain than that most persons possess energies which are allowed to run to waste. Nothing is more certain than that such energies, if their confusion is allayed, may be marshalled into an aggregation of fearful aggression. Here the will is needed, and the will is in itself an active progressive force, not a standstill energy of the mind; it is an open mind, always looking for means to affect an end. Development of the will requires the cultivation of straightforward thought; the road ahead may lead about and deviate a hundred times or more, but its end is never abandoned. The will sets the goal of purpose. This is the spark that ignites the fire beneath the boiler. This is the one distinguishing feature that separates the millions of laborers who cannot hope to rise, because they do not decide to rise, from the one ignorant fellow who is sure to forge ahead simply because the will sets the goal of purpose. He wants, wishes, proposes, decides to rise in life; and that is all that is needed to start the magnetism of his whole soul, mind and body into the way of succeeding. He is in earnest.

It is not the frothy impulse of a quick nature, but the steadfast earnestness of courage. Aggression requires courage. Success in anything, large or small, must brush little natures aside, for they block the road; and malice barks in proportion as the earnest man rises in the world. It takes courage to pass them by. One man, a pitiable weakling, says: "It hurts me to find that I acquire enemies as I climb higher. I almost wish I had never climbed at all." He must know that hatred has existed since the beginning of time, and will continue for some centuries yet; and no man or woman has lived well who has not felt the sting of savage humans among civili-

zation. Courage is not so hard to hold under circumstances of success of any kind. It is when the failures come, when the tide bears you away for a while down toward the opposite goal, when little things prick up their ears and bite viciously at your feet, when a cloud of impenetrable thickness shuts out all view of the world about and you are wrapped in the gloom of despair; at such times courage is the highest virtue.

In a way, as a type of needed courage, take the case of the country lad, who could not get one ray of light out of his grammar. Imagine, if you will, any ignoramus of a laborer taking a grammar to look at, much less to study. You and his acquaintances would laugh at him. Even if not laughed at, if he could go away to some room where he would be alone, you can very well imagine him squinting at the covers, turning the book upside down a few times, hunting for some tobacco and beer advertisements in the opening pages, placing leaf after leaf carefully over each other, until he gets to a few long words that are hieroglyphics to him, then hurling the volume across the room, and settling back in his chair, clasping one knee in his two hands, and go to dreaming of the time when some political party will bring prosperity to the laborer. Yet the fellow has energy. He lacks the will-power to set a goal that will cause him to move on. Any goal that is not ahead, or that does not require progress, is like a stake in a whirlpool around which one is ever dashing, and which, when reached, means nothing.

Better than leaving a farm and going to the city to add to the crowd of non-producers, is the reverse determination of staying at home and rising there; for the great centers of population must be fed by farmers; their clothing comes from wool cut from sheep raised by farmers, or from cotton cultivated by farmers, or from linen spun from flax planted and grown by farmers, or from silk

made by worms tended by farmers; their shoes come from cattle, sheep or goats reared by farmers; their houses are built of wood that is produced outside the cities, and all that is used or consumed must come from these sources. The real man brings something from the soil; and, great as others may be, there is no vocation that can place a human being above the directing genius that compels nature to serve him. Yet the reverse seems true.

Why the noblest of all callings, that which harnesses the mighty power of the sun and whips along the elemental steeds, should be forced down to the lowest strata of humanity, and there degraded, we cannot understand. Many years ago we succeeded in convincing a young man, who sought the glories of the legal profession as the highest end of living, that God held other professions in higher esteem, none being more honorable than that of honest farming. The laughter of his friends, the ridicule of his enemies, did not deter him from following the advice. He made the art of farming a noble one. From the soil he won all the comforts, all the luxuries of life. The same brain energy that can wrest a large income from the practice of law can secure a larger one from the soil, and the wear and tear are lessened.

When ignorance directs the plow the house gets a mortgage. It requires thought to make an acre yield a hundred dollars a year, yet he did it; a business skill is necessary to turn a hundred acres into ten thousand dollars, or five hundred into fifty thousand dollars; not one farmer in a dozen can get much more than twenty dollars from an acre; yet brains can take a fortune every year from a farm; and the best of it all is the fact that the man whose head holds the brains need not lift a finger. He may be in the city much of the time, or in the country amid the scenery he has helped to beautify, enjoying the products of nature and the healthful air of the fields.

One more case may be cited as showing the way in

which a seemingly impossible feat may be accomplished by the magnetism of the will. A young man desired above all things else to become an orator; not a mere talker, shouter, haranguer or demagogue, but a real orator, earnest, eloquent, convincing; not that species of speaker that drives the public away or is tiresome to listen to, but a man such as those who have attracted great crowds, and the more they talk, the more they are desired. This young man at first did not select his goal, therefore he had no magnetism in the line of this effort; for it is one of the laws of magnetism that the goal must be decided upon.

The concentration of the energies of the body, including the mind, the nervous system and all the faculties, acts very much like the lens that collects scattered rays and directs them into a certain fixed channel of force. The sun is hot enough to make the blood suffer from its intensity, but it has not sufficient heat to set any substance on fire. The steel and flint throw a faint stream of delicate sparks that cause the fine tinder to ignite, owing to its supersensitiveness. The sun cannot ignite the tinder, even when its rays are the hottest. A lens collects scattered lines of light, and throws them to a single line, the power of which is due to the fact that this single line is the concentrated force of many; yet it can set fire to nothing that is not readily ignited. Add to this lens another, and still another, till countless thousands of rays are focused upon one point, and you can set a ship on fire miles away.

By this it is seen that energies that are scattered are of less use by far, and in most respects are quite worthless, compared with the united force that is derived from their combined efforts. A thousand little powers, helpless in their separation, are resistless in their union. The mighty river that bears upon its brow the giant craft of nations could hardly float a log on any one of its up-

land streams. It is in exactly this wise that the will-power makes man a conqueror when he fixes a goal and concentrates all his nature upon the purpose of reaching it. He may become what he will.

Without losing sight of the young man who desired to attain the highest success in oratory, and who had to contend with difficulties that seemed insurmountable, as we shall soon see, we must examine the conditions that give a man the power he requires. It must not be supposed that any one thing will accomplish this end, nor that so multiform a use as magnetism may be summoned by one bend of the rod. There is no single line of training that develops this power, except for that single line. All that is said in other parts of this volume should be understood and acted upon, and a general all-round cultivation of magnetism should be adopted.

We may become what we will.

This is the Forty-sixth Principle. Any man, any woman, may determine the fate that awaits the unfolding of life's history. If you could but know this, and know the method by which you can shape your own career, it would be worth half the years of living, would it not? We stand ready to prove the fact even to the uttermost; to prove it in your case, or in the life of any person. If you wish the matter put to the test, we will do that. Here is the full explanation, the process of development, the line of action. Nor is it so hard as it might seem.

In the first place it is necessary to assure those of our students who are careless in their mental conclusions, that the action of the will is easily accounted for by every-day

rules, and is not dependent upon the occult powers so-called. To use the will is not to exercise faith. What that is may be worthy of discussion, but at this place we are considering the simple processes of our open, unhidden natures. We need not say more. This book has none of that overflow around its statements of mysterious sayings and problematical phrases that charlatanry must fall back upon in order to impress. The purpose here is to show how much vitality there is in the plainest processes of life. Truly it would seem as if there were *no* limit to what a man can evolve out of himself if he will take Thought thereto.

You may become what you will, and it makes no difference how foreign to your nature the goal may be; if you are really in earnest, it is yours. That you must be thoroughly and completely in earnest requires no iteration. That much is taken for granted. In order to be in earnest it is necessary that you believe in yourself and in the possibility of success. Able men have always believed in themselves and in their power to accomplish what they undertake. This is not faith, at least not in either a religious or an occult sense. It is plain, everyday common sense. How absurd it would be to start out for an end that you had no expectation of reaching!

Suppose the great Englishman who when a lad decided that he would be the foremost power in that nation—suppose that he really never thought he would succeed; how could he be justified in retaining the ambition? It is not a blind faith, a trusting faith, to reason out that a certain goal is ahead and within reach of the man who is fully in earnest, and who proceeds to reach it by every available means. He is not absurd enough to select a purpose that he himself discredits; nor is he crazy enough to shut his eyes in choosing, so that he sets out upon an impossible journey by a road that leads the other way. He has many reasons for believing in himself.

47

The average daily life is surrounded by thousands of details.

This is the Forty-seventh Principle. The man who selects the goal of his ambition wins because all the operations of his own existence begin to throw their influence his way. This means a great deal. There is no silent, mysterious force playing occult pranks. We assume that he is active; if he is not, he cannot hope to succeed in anything. A magnetic man or woman loves to be doing something, to arise in the morning ready and eager to live a full day through, to see as many books, persons, friends or not, as many transactions and activities as can be well crowded into a single day.

Sometimes these thousands of details appear in what is read and in the long procession of thoughts that pass in line through the mind; they are pictures of action, and make their impressions vividly upon the personality. How many things have occurred to-day? Oh, a few only; none of importance, you may reply. This is not true, unless you are living aimlessly. Take a pencil and paper, and note down the myriad activities that have been going on all around you; and if none of them touched you, your day has been a void. It is not necessary that many of them should affect you, but some should interest you.

It has been estimated that an active man is surrounded in his daily life by fully ten thousand details out of which he could draw at will such as he chose; and sometimes it seems as if an excessively active life must be centered within a hundred thousand details. We write to explain what is meant by this claim, for it means much to an earnest individual. Suppose a woman is a lover of flowers; she has her books on botany, containing thou-

sands of ideas from which she can draw one or more as she pleases; then there are references to the science in her ordinary reading; the paper, the magazine, the history, the novel, all may in some brief way present information within the line.

Now she sees pictures in books, on the wall, and elsewhere, which are bettered by the broad fields that stretch away to make the landscape; and here and there are garden plots bearing more items of interest, all in the one particular line of her fancy; yet these are but a small proportion of the thousands of details that lie within her reach. No person makes use of a tenth of these; few ever see one-fiftieth of what is taking place; but a magnetic person does. He has reason to see and to appreciate the value of what transpires; and this leads us to a most important law in the present study.

48

Magnetism attracts its own kind from surrounding details.

This is the Forty-eight Principle. Given ten thousand details of occurrence in the ordinarily active world of one man's life, and a hundred thousand in the day of a very energetic person, the question arises, how many of them will touch him? If he is a man of magnetism, he will exclude the most, and draw the few that are in the line of his interests. This we all know in a general way. The banker sees banking events chiefly; the grocer lives in an atmosphere of flour, spice, beans and goods of his trade; the lawyer watches the courts and human discords; the clergyman has an horizon of his own, and its fruitage is church membership, missions, donation parties and slippers; the doctor feels the pulse of the day's events in

new serums, chemicals, powder, internal explosives and nitroglycerine pills; and so each sees and seizes details that escape all the others.

Take any example and follow out this law of magnetic attraction, and you will see it ever at work shaping the career of each individual that comes under its operation. Here is a young man who determines to become the judge of a court of high grade, not a justice of the peace, nor a criminal magistrate. He aims toward the Supreme Bench. If he is fully in earnest, he will get to that position; and it is not by any means easy, for such an exalted rank requires many, many years of preparation. Yet he will get to the goal. He must be in earnest in selecting it. It would be the height of foolishness for a man in mature life, without training or experience, to select such a goal; he could not be in earnest if he did so. But the younger man will succeed in this most difficult of undertakings; and it is safe to assert that no person ever set out to win this particular end that has failed.

The justice of one of the Supreme Courts of this country told in private the story of his ambition, and the way it worked out. The principle is exactly in accord with ours, and the case is fully a representative one. He made up his mind fully to reach that goal, and in his own State. He was a student in a law office, where books were at hand for study. He desired to become a Supreme Court judge. Naturally he began to look up the duties of the judge, and found that they involved a general knowledge of the law, a full knowledge of law libraries and digests that told where cases could be readily found, and experience in the rules, customs and precedents of practice and procedure. In addition to this, the judge must be perfectly familiar with the rules of evidence, those that were imperative and those that were discretionary, and he must be able to maintain the dignity of the office.

A young man who would like to be a judge is quite dif-

ferent from one who is determined to be. The former still has all his energies; the latter focuses them upon the one goal, and his magnetism becomes powerful and irresistible. It draws out of the thousands of daily details those that appertain to his one resolve; and it is interesting to see how this is done. Little things that are of no value to the general drift of mankind appear to him important. In conversation he hears a thousand remarks during a single day; and he is where he can hear such as are in his line of study, of which number perhaps three or four only are worth retaining. They relate to some judge or some judgment, to some unusual decision, or some ruling that has been passed upon in the courts above the trial sessions. These are attracted to his mind, and held there as the magnet draws little particles of iron from a mass of dirt.

Not only in the thousand remarks of an active day, but in the numberless items of his reading will he catch such ideas as add to his general knowledge and grow into his being. No other individual on earth collects as much under one idea, unless the same determination has been formed; there may be fifty thousand men with a similar ambition, but not with a full mind made up to achieve it. With him it is different. He is in deadly earnest; and, day by day, there is an absorption of ideas out of the great fund of details that surround his life. It is necessary to practice law. He does this in all the integrity of his soul. In every trial he is armed with a flood of decisions. When the settled law of his own State is undisputed he does not drag in the far away decisions of other States and thus win dishonestly, although the opportunity to do so is everywhere offered him. Thus a case was won in a trial court by a firm of lawyers who cited over sixty decisions of the far Western States, all agreeing to their proposition, while the other side did not know enough to look into the decisions of the State

where the trial occurred, for they were the other way and took precedent.

This young man was always armed with the law, and amazed those about him. The judges came to respect his own sincerity, for never had he tricked them by trying to force down their legal throats a wrong conclusion, if there was such to be had. He had, in the first ten years of his practice, won the admiration of every lawyer and every judge within the wide range of his acquaintance, and many a judge remarked that when he started in to state the law, he was sure to succeed. His positions were tenable, subject to human error, of course, and always as liable to be wrong on problematic points as other learned minds; but he had a judicial clearness that enabled him to get the right logic out of mooted questions, and this was the result of his years of absorption. A remarkable thing above all was the fact that he cared more to assist the courts in arriving at the true conclusion than he did for winning his clients' causes.

To view this method in the abstract, one who is not altogether honest might say that it is the lawyer's first duty to win his case, as his fees and living come from his clients, and his obligation to them is reciprocal. Therefore he should let the law's correction come as a secondary consideration. There are two reasons why this suggestion is not a worthy one. In the first place, a lawyer ought to be an honest man; and if such are hard to find in the profession, it does not follow that honesty will not succeed better than first successes. In our opinion there is no real magnetism unless it is honest; for a dishonest man cannot make himself in earnest and thoroughly sincere, no matter how hard he may try to crowd the belief into his mind. If every person doubts the wonderful power of an honest, actively aggressive life, let him try it. In the hands of able men integrity is a magnet capable of controlling all opposing interests.

Not to pretenders, not to those who pose as modest and sincere, nor to that class of clever feigners of every noble virtue, does mankind pay homage long; but to him who is proved honest will tribute come. In a world where white souls are almost unknown, in an age of rarest truth, the honest man, who couples ability with his deeds, must draw mankind to him. He may control them at will; and experience shows that even the hypocrite, finding integrity such a magnet, has educated himself to become honest. So many a pretender, who has joined the church for fraudulent ends, has finally been truly converted and has repented.

For another reason the lawyer who wishes rather to see justice done than to win his clients' cause, will increase his practice. Few such lawyers exist. Most of the bar are human, and love the limited glory of having won the case in question. Says a rich man: "You secured the verdict for me. You are a clever lawyer. But your methods were not sound. I shall hesitate to employ you again, unless I have a very bad case." It may be known that capable business men are even keener in mind than the best lawyers; they know how much real integrity an attorney has, and they are shy of him in the future. Trickery may be concealed from the jury, but never from the court and rarely from the client. There are some lawyers in existence, though very few, who will not advance a wrong legal proposition to the consideration of the courts, and they are safe counsellors. They will not go into court on a side that must depend upon such a wrong, and the public soon finds it out. Litigants who wish to win when wrong, may employ the other class of attorneys; but every sensible human being who is in the full possession of his faculties desires to know the law in advance, and to act accordingly.

Too often, altogether too often, the lawyer advises his

client that the law is on his side, or is sufficiently in doubt or unsettled to warrant making the fight, when he well knows that he will be defeated unless he can change the facts a trifle, and then he commits subornation or perjury in order to save himself from his client; and most clients are willing to vary the truth just a little bit, a harmlessly little bit, rather than be forced to yield to a hated rival. All this is wrong. It never touches the honest lawyer, for he will not permit it to. Being capable, learned and truthful, he becomes a power in his profession; and, wherever there have lived such men as these, they have reaped larger fortunes, won greater victories, and held higher honors in their communities, than the so-called smarter class.

We see the same principles holding true in the life-history of the man who determined to become a judge of the Supreme Court. What were his chances of succeeding? He had ability, not only in large degree, but in the very largest, and this must have followed from the fact that he kept himself constantly at work acquiring knowledge in his line. He had a judicial mind, which means that he could sift facts, dispel confusion, get at the pith of a controversy, and apply the logic of the law in such a way that its judgments were right. Some one has said that a judicial mind is the ability to discern what the law ought to be when it is not known by precedent decisions. At any rate, such a mind is acquired from habit and study, and it takes years of careful examination into the reasoning of courts to get at the true lines of logic. But it is attainable by him who wills.

Then he was quick to get at his knowledge. This was also an acquired talent. Over and far above all else, he was honest. This was publicly known. It could not have been concealed after a leading lawyer, tired and sick with the nauseating trickery of his pro-

fession, arose in court one day and made the following statement: "The facts in this case are agreed to; there remains nothing but the law to be settled. The learned counsel confronts me with an array of decisions that I am satisfied completely remove all doubt. I would not be true to myself, nor to the court, if I contended against them when I cannot do so in my own conscience. However, I am free to say that, when this cause was first brought to my attention by counsel, who came into it before I did, I advised my clients and their attorneys that they were in the right. I had found decisions that seemed to incline to that view; but what I did in a casual way my learned brother has done in another way not possible to counsellors who are rushed in their work by a practice that is far too extensive to be exact. I will submit what decisions I have found." There was no doubt he had done all he could for his clients; yet he seemed discouraged at the greater scope of investigation employed by the lawyer to whom he referred.

The end was now in sight. No judge has opportunity to read up on all the questions before him. He is wearied by court trials, but yet must study into the long hours of the night to keep within the plainest lines of duty owed to litigants, and here he stops in despair. Lawyers, by briefs and references, call his attention to precedents; but these must be read to ascertain the precise points on which former decisions of law courts have rested, and much reading and study are necessary. The lawyer whose history we are taking as an example was clear-headed enough to see that a general, indiscriminate practice of his profession would bar the way to the goal he desired. He said that he would earn less money, and confine himself to the larger cases which presented mooted legal propositions, for then he would keep in touch with the moods of the highest courts. To

his surprise he found himself employed by litigants who sought him for just such purpose, and the fees were much larger than they would have been had he taken a greater number of clients. Lawyers feared him, for he was too thorough, too exact, too exhaustive in his researches to please them. They worked hard to place him on the bench of the trial courts, the jury courts as they are known. His aim was the Supreme Bench. When the appointment came, he declined it. His income was more than ten times its salary. Again it was offered him, after a lapse of years, and again he declined it. He had won the goal, and more beside. He will yet accept such a position if his views do not materially change.

Any person may accomplish that which the will dictates. If we had cited the case of the young man who sought to become a great lawyer, we might have shown by easier methods the certainty of winning such a goal. We went further, and presented the resolve of one who aimed at an office that is seemingly an impossible one, as it depends so much on the accident of fortune of elections and appointments. Let us see how much chance is involved. When a man has made his mind great with a knowledge of the law; when he is quick, ready, apt, clear, forcible and impregnable in his legal reasoning; when he can protect the interests of litigants by correct judgment; when he is feared by the great lawyers of the bar; when he is known to be honest; when, if he were judge, his decisions would save many protracted appeals to higher courts with their endless costs, how long do you think the profession or the great public will allow that man to remain in private life? A determined man may acquire all the qualities we have named; he is then sought after for the position on the bench. History has proved this to be always true; and there is to-day room waiting in every State and in the

national courts for such men. The goal is attainable. Will what you will, it is yours if you are in earnest. Be in earnest in the exercise of good judgment when the goal is selected; do not choose the impossible, for that would dethrone your earnestness; go straight on to the end. It is yours.

We come now back again to the young man who wished to rise to eminence in oratory. The person in question was in no wise adapted to that profession. His personal appearance was awkward, uncouth and in every way against him. Some elders told him that his face and shape of the head indicated some mechanical occupation as best suited to him. Still his heart was set on the idea that he did not belong to the laboring ranks for life; he had ambition for something higher, and knew nothing more to his taste than oratory. Under advice of a successful speaker, who said that the use of speech developed the art, he attended the meetings of a debating society with disastrous effects, not for the society, but for himself. He had not then learned of the fact that Daniel Webster, the greatest orator the world ever produced, had failed utterly in his first address; nor that Beaconsfield's first speech in Parliament was a dismal defeat. He had none of the elements of oratory, except the determination to be one.

It is surprising that with nothing to encourage him he ever kept his course on toward the goal, which in fact he had not fully selected. All his friends and family were against his plan; all his faults of body, of voice and of mind were barriers to success, and it seemed as if all the great orators of history were made of stuff quite different from his own nature. All this while he wisely kept at work earning a living, for the study of oratory does not much interfere with any other matter. One night, after listening to the burning words of a great speaker, and being thrilled as no other influence

could do, realizing that nine-tenths of the power of a thought is in the way it is uttered rather than in its composition, he went out under the starlit sky, and walked through the fields far from the town, as if his nature needed the fullest breadth for the deciding of this momentous question, and there and then he selected his goal. He would become a great orator.

Once his mind was made up the power of magnetism was felt coursing through all his veins. This of itself surprised him. The next day he seemed a giant within himself. It was a novel experience. It made him see the world through larger glasses than the orbs of his own vision. He was to himself the central figure, and the map of the earth started from his feet and radiated in all directions to the farthermost limits. This was conceit, he thought, and began to fight it down; but it made him humbler toward his fellow beings, so he believed it to be rather a sense of responsibility under the great pledge he had made to his life. Still the magnetism that followed this concentration of his energies upon one focus was distinctly felt, and could not be deemed aught else than the force of his will. It was a grand experience. It seems strange to you who read this that magnetism does spring up from so simple an act; but when a person determines to reach a certain goal, and the will-power decrees it, the act is not simple. When the countless energies of human beings are whipped into one concentrated and concerted line of action, the result must of necessity be powerful; and this is what the will is capable of doing.

Now arose the influences described under our principles. His life, like that of every earnest person, was surrounded by thousands of details, from which his magnetism was to draw such as its interest might attract. He heard much of great orators, he read of them, he saw the essentials in part that went to make them impres-

sive. Little things filled his mind, each of no value alone, but in combination they rounded out the structure of his thoughts. Then he caught ideas that shed rays of real light upon his purpose. It was easy to listen to speakers, for there were two or more opportunities for hearing pulpit orators on Sundays, and other occasions during the week. Then a majority of the lawyers of his county came to court sooner or later, and found it necessary to address juries, to which might be added the customary political harangues in which men tried to see who could outdo all the others in the elasticity of the truth.

To sum up in this part of his observation, he came to the conclusion that ninety-nine speakers out of every hundred were exceedingly tiresome and worse than useless. He saw juries writhing under the wearisome talks of attorneys; he saw congregations get sleepy under the dutiful régime that compelled them to listen to sermons that were altogether tiresome, lacking all charms of magnetism and gradually keeping would-be worshippers at home as the only means of defense; he found lecturers growing unpopular because they struggled to hold their influence over audiences, not by reason of their oratory, but by their sensational babyisms, their monkey-jokes and their exaggerated facts—the three ideas of modern lecturers who do not use the stereopticon for holding the interest of auditors (?) who see rather than hear. The false orator was a shouter. Small boys and timid women were induced to believe that noise was oratory, and they did not care for it.

Here were elements of discouragement enough to drown out the laudable ambition of any person, and they have kept most of the best men out of this most exalted profession, leaving the cheap talkers to prove to the public that oratory is not a pleasing art. Would he, or should he, refuse to follow out the line of his ambition

because it was degraded by haranguers and maudlin shouters? This inquiry seemed like a stopping place; but he did not halt long. What was true oratory? he asked himself over and over again. He did not dare to ask others, for he feared their ignorance, and knew they were not able to speak from a knowledge of the truth. The inquiry was an important one—What was true oratory?

He tried hard to secure such an answer as would give him the real facts, and these he very much desired as guides to his future conduct. He traveled to large cities to hear famous orators, and to analyze them; to listen to better lecturers than came to his town; to attend the great churches, where more successful speakers had drifted by the law of gravity; and in this way he obtained better ideas. One man was an elegant enunciator; he spoke his vowels, consonants, syllables, words, phrases, clauses and sentences with a polished and beautiful clearness that was charming, and it almost seemed as if this were the secret after all. He had read in books that humanity was distinguished from the lower animals by the power of articulative speech, and this particular speaker had developed such power to its highest art. Could it be that perfect enunciation made the orator? He reasoned it out, and suspended his judgment until he could go further in the analysis.

Next in the charms of speech came an orator who did not use the common run of voice so often heard among the less effective speakers. One man had a very high pitch, and although he varied to some extent, he made it his prevailing voice; and the more he shouted, the higher up the scale the voice went, until every ear was sore and every brain irritated by the harsh screech. Then came the resolution never to inflict such pain upon his audiences. Another speaker had a more agreeable pitch; it was located in the middle part of the range,

and this was a tremendous relief from the other fellow who went so high. Still, when he got to shouting, as most of the failures do, the pitch would tend upward a little and was correspondingly tiresome, even painful. He asked himself, what use was it to inflict soreness upon the sensitive nerves of the audience, when the chief purpose of oratory was to charm and to win. It would be just as reasonable to court a beautiful girl by thrusting pricking needles in her ears; such courting would not win her. He could see one reason why oratory was on the decline, why juries were uncertain factors in courts of justice, and why religion was suffering so terribly at the hands of modern preachers. He could easily guess why John Wesley and George Whitefield were able to make hundreds of thousands of converts, and change the history of all England by the magnetism of their voices.

One more speaker aroused his interest. It was one who had no note in his voice lower than the middle tone. He was more popular, for the voice was incapable of producing pain. Think of that in oratory! A man who causes the least pain is the most popular; or, in reality, the least unpopular. As long as churches endure and jury trials are ordered under constitutional law, so long will some portion of humanity be coerced into listening to speeches, and perhaps in daily life the monotony of duties will make even the lecture field a welcome change with all its pangs. This was the way he reasoned. Discouragement was the natural consequence of such discoveries. Men, bright in some of the matters that involved the exercise of judgment, lacked common sense enough to know that a harsh voice, a one-pitched voice, an unmodulated voice, or a shouting voice could not serve any of the legitimate uses of the mind. Most persons who fail in life, when expecting success, are blind to the essential fault.

There was one man who really charmed his hearers by the pleasant variations of his voice. It was not confined to the low register, like a lion growling in a cavern from which he could not get free; it was not kept in the middle realm of the scale; it used the upper notes rarely, but it played like a great organ through all the marvelous beauties of song, leaping from note to note as the meaning demanded, and blending the whole into one harmonious expression. This was one of the uses of modulation. He noted the fine effects of pleasure produced by the quiet touches of the lighter tones, the solid stamp of character in the sturdy timbres that required no shouting to make them impressive, the thunder peals in the occasional bursts of power, and the lightning of magnetism that sent its flashes over the whole structure; and this pleased him. So he began to think that enunciation, that perfect coinage of vowels, consonants, syllables, words, phrases, clauses, sentences, groups and paragraphs, each in the proper die, each set forth in place and proportion to suit the character of the thoughts with which they were burdened, was the first essential of oratory, especially as it stood for the best presentation of that one distinguishing gift that separated man from the brutes, while modulation was the second essential, carrying as it did the charm of variation in the music of speech.

By this time his attention was attracted to the tones of a voice in a man whose every note was peculiarly rich. Then he asked himself,—Is it possible that one human voice may be so different from another; so different from all others? Is it not made by the larynx, and is not every larynx made by the Creator? How, then, can one voice be harsh, crude, rough, raw, rasping, aspirate, breathy piping, twangy, scratchy, or something else, while another is rich, melodious, resonant, clear, fine, beautiful, exquisite, and silvery in tones?

This was a serious problem. It betokened an examination into the well-known art of voice-building, to see if such defects were curable. What was his own voice? It was unpleasant. No one cared to hear it. He attended still his debating society, but he was rarely ever sought for his powers of speech, and what he did say seemed to assist in thinning out the attendance.

He talked with some acquaintances who had been trained by teachers, and he learned enough to ascertain that a slight improvement had been made, but not as much as might have been had the pupils taken interest in themselves. Not one in a hundred make the progress that is possible under such help. He learned from good authority that a new voice could be built in two years, and he went to work upon it. The larynx changes its size, weight, strength, force and character with the training it receives; but the real nature of the voice is in the instrument as a whole that produces it, and this instrument is the pharynx and mouth, the hard palate or sounding board, the soft palate or muffler, the resonant chamber, and much else. He worked hard. Little by little he acquired a new voice; by changes so slight as to be unobserved, he took on another character in tone; he had an instrument of a million strings; he could use the timbres, the qualities, the stresses, the degrees of pitch, force and time; he found that there were mental colorings that gave meaning to sound, and emotional colorings that stamped the heart and soul upon his language, and the more he delved, the more he saw ahead of him to acquire. It was all wonderful.

Surely the art of speech was not one to be considered the birthright of every fellow who thought he could talk because he had a voice and something to say. When our would-be orator had discovered the value of the many acquisitions by which the thoughts are expressed, he believed that the secret was his; but, alas! he

had a still longer road ahead of him. The arts and embellishments served to furnish the best channels for his thoughts, but what were the thoughts themselves worth? The merchant marine is best served in its carrying of goods by the most convenient and most effective means of transportation; canals, rivers, seas, lakes and oceans on which to journey, and every variety of ship in which to store the merchandise; but the real value of the latter, the source of its supply and the ports to which it is to be conveyed, are even as important as the means of conveyance. He found a parallel truth in oratory.

The question then arose, which was the better of the two? He studied orators, and analyzed their subject-matter and its manner of delivery. In such cases as those of Edward Everett and Rufus Choate he found that the charm is entirely lost in the absence of the speakers, and this he attributed to the magnetism with which they presented their thoughts. Among living orators he found that some had very good matter but wretched manner; others had poor matter, and one only of the many effective means of delivery; yet all had the audacity to pose as representative speakers. He saw, he realized, he felt in every fibre of his being what a magnificent power that man would be who could combine the thoughts of highest value in sentences of transcendent skill, and utter them in those best uses of the voice that nature with a lavish hand would gladly bestow upon him who was willing to toil for the guerdon. Over all there was needed the inspiring force of magnetism that lighted up the man, the mind, the thought, the language and the graces of art, making them a combined power not to be resisted by any counter human energy.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made,
Stronger by weakness, wiser men become,
As they draw near to their eternal home."

49

Closing the mind injures it.

This is the Forty-ninth Principle. In a number of ways this law has been referred to in the present volume. The will-power is an active and aggressive energy, a throttle open with a guiding hand upon it, never relaxing its control. A closed mind may be pictured in one or two illustrations, either as a horse balky and moveless, or running away unguided, or else as a locomotive stalled and stationary against all efforts to start it, or sent out with steam on, and no person in the cab to control it. The closing of the mind is not a shutting of it up against all efforts to move it, but a set action or inaction that admits of no alteration.

The refusal to change an opinion is a closing of the mind, for it is not open to influences either of right or wrong. In exactly the same sense the determination to do a certain thing, or to pursue a certain course of action, closes the mind when it refuses to desist, stop or change its method of progress. In other words, it is equivalent to saying that this particular thing shall be done, even if I know it to be wrong, or the plan of action I have entered upon ceases to meet with my approval. "When I say a thing I mean it," says the shallow mind. "Everybody knows that what I promise to do I will fulfil," says another. Here is a vast difference. Nothing can be more praiseworthy than the fulfilment of all proper pledges, promises and appointments. The business of life depends upon that.

The mind is excused from every improper loud agreement, contract, promise or threat. The law states as much. A large number of contracts are annulled by the courts. A note even, which is a commercial bank

bill in some of its effects, is set aside as between the maker and payee, if made under mistake, in error, for lack of sufficient consideration, through deceit, or is obtained by other improper means. But the kind of mental closing to which we refer is that which takes away the continual watchfulness of the judgment and stops the motion of the will. A potentate said: "I will slay the first person I meet." He met his daughter, and slew her; not for any fault of hers, not to aid himself or his people, but simply because he had said he would. No pledge, however solemnly made, can rise to the dignity of even the smallest obligation when its purpose, its method of execution, or its effect is useless or wrong.

When the Roman lawmaker made death the penalty of an offence, and his son was the first offender, he was right in ordering his execution if the law was right and the penalty not too severe in any case; he should not exempt his son from a desert which some other man's son would have to meet, although he had the power to save him. We are now dealing in questions of abstract justice, but are free to say that the parent is always justified in saving the life of his offspring, no matter what the offense or how deep the shade of guilt. In blood there is no sin that merits death. The family ties are stronger than all laws of earth. Much less is it justifiable to keep a foolish pledge.

The fulfilment of any proper agreement, promise or appointment is a matter of necessity. None such must ever be broken if there is a possibility of preventing the breach. It often requires a constantly open mind to avoid disappointment in such matters. All persons should know what agreements are pending, what appointments remain to be fulfilled. It is wrong to make one, then shut the mind in forgetfulness and pay no further attention to it. Too many persons are careless in a matter of this kind. A promise is made to a friend; the

time comes around when its execution is due, and the promiser is totally oblivious of the fact; the friend may know that the breach was unintentional, yet the same degree of respect and confidence will never be shown again. Weak it was to make the promise and close the mind to it, weaker still to show no concern over the loss of trust that must follow.

Parents are freely willing to make all sorts of promises to their children, but when they shut their minds to the keeping of them, an injury has been done to themselves and to the little ones. On the other hand, the continual making of threats is reducing the magnetic quality of the mind. Most threats made to children are abandoned. "If you do that I will surely whip you," says a parent. The child does the thing inhibited, but does not receive the whipping. Seeing that the threat has no potency, it goes on, day after day, defying its parents, and soon becomes unruly. The question of governing children has many phases. A proper threat of punishment should be fulfilled if the child merits it. An improper threat should be abandoned, as where the mother said: "If you touch that flower I will whip you until you cannot either stand or sit." The child did touch the flower, and did not reach that condition in which it was impossible to stand or sit. Another mother said: "If you speak one more word I will punish you." We cannot conceive of any situation where the utterance of a word requires punishment, and there is no necessity of keeping the terms of the threat. Better than these methods of governing children is that which employs magnetism and needs no penalties.

We trust that the difference between closing the mind against doing a thing and against ceasing to do it is clearly seen. The effect is the same in its injury, for it involves the same principle; and one is as stubborn as the other. Thus if a person refuses to consider a matter

that requires attention, or if he will not look into it far enough to see whether it requires attention or not, he closes his mind; while, on the other hand, if he decides to do a thing and goes ahead blindly to the end, or persists against his judgment in the attempt to do it, he likewise closes his mind, though against the ceasing of it, which is in no way at variance with the principle.

Discretion is the magnetism of judgment.

This is the Fiftieth Principle. Most mistakes cause regret; some repentence, others remorse. All are detrimental to the union of the energies of life. The confusion and scattering of these powers necessarily bring disturbance in the forceful run of magnetism, especially if a reversal of action or a complete rearrangement is required. Discretion is a rare gift, but it is a magnetic one. It is often cultivated by the weighing of results under the standard of past experience, generally of others.

Nothing can be more satisfactory than the skilful judging of probable consequences; and few things give a man more confidence in his mental powers than to find he had formed correct opinions. It is not at all essential that the element of guesswork or the law of chance be depended upon, for they involve the flavor of lottery, and the more one indulges in that flavor, the less he will develop his powers of judgment and discretion. It is true that when these efforts come to a standstill, and all ahead is clouded and dark, there can be nothing done but to await the turning of the hand of fate. Here the skilful mind sees the alternative, and prepares to accept either without loss.

In the anticipation of trouble the magnetic person uses

all the discretion possible, looking at every kind of outcome. He says, or acts in effect as if to say, that he will do his best to avert the misfortune; but if it must come, he reasons thus: "It will occur in a certain way; or, if not so, in another way; or else in a third. If it should happen in the first way, I will act so and so to meet it; if in the second way, I will change my plans, and give it a welcome by doing thus and so; but if it comes in the third possibility, I shall meet that by such and such methods." It will be seen that he is not to be surprised. Every futurity has one, two or more chances of happening; and discretion reasons out what these are, how they will befall and the probable effects. This much being understood, the next thing is to learn what to do in any event, so as to meet the exigencies. Thus discretion not only teaches a man to avoid mistakes and troubles when they are merely portending or are unnecessary if due precaution is taken, but it teaches him to be prepared in advance for trouble that cannot be averted. When it arrives, it is generally too late to meet it with a minimum degree of annoyance. It is a stitch in time that saves nine.

The use of discretion is one of the bulwarks of success in the career of every man who rises in the world by reason of his native ability. This principle is seen with the lawyer in his practice. One of the keenest attorneys was answering the statement that the advocate who had the final argument in a case always had the advantage. The counsel for the plaintiff in a civil action, or the prosecuting officer in a criminal trial, addresses the jury last, at least of the lawyers. In some States the judge delivers his charge before the summing-up speeches of the lawyers are made; in other States he is required to follow them, so that the erroneous effects, if any, may be counteracted. The warmth of effort and of appeal must come from the men who strive to win for their clients. The lawyer for

the defence does his best; all the surprises, all the strong points of the cause have been quietly conserved, and he makes mountains of them in his eloquent speech. Then the attorney on the other side proceeds to demolish the effect.

It has been frequently said of Daniel Webster and Rufus Choate, who were undoubtedly the giants of their day in the legal profession, that whichever side was in the right would win when these two advocates opposed each other in the same case. In one instance, Webster was on the wrong side, for the litigant who is at fault needs a strong lawyer to save him; but so hard did he fight that Rufus Choate declared it took him a whole day in his final speech to undo the effect of Webster's great address to the jury. This shows that the last speech is not always easier in a trial. But when a man is in the right; when his lawyer is not the abler of those engaged in the struggle; when he must sum up to the jury, and then be followed by an address of tremendous power, skill, adroitness and fallacy of such a nature that the common minds of the jury are unable to extricate the truth from this entanglement, then justice fails, unless the defendent's counsel is equal to the danger.

Solid men who are not accounted great or brilliant have, by their discretion, been able to thwart these influences. Said the lawyer to whom we have referred: "The advocate who speaks last to a jury has the advantage only when his opponent is careless in the preparation of the case; otherwise the defence is in the best position. I remember that the hardest victories I have won have been in cases where I appeared for the defence and had the most eminent lawyers against me. I borrowed trouble, as I call it, though I mean that I anticipated trouble, and prepared to meet it. I never allow myself to be surprised in a trial if I can avoid it. My plan is to go into my office at night and alone, and there address

the jury aloud in my imagination. I take the opposite side of the case. Talking aloud excites thought, makes new ideas and gets the machinery of the mind in operation. I have a pencil and a writing pad. When an idea of force comes to me, I write it down at once. I do not wait a minute. The best thoughts come out of the everywhere and are evanescent. I secure many valuable things in this way. I tear the defence to pieces. I picture my client as the man who is wrong, and the plaintiff as the one who is right. I invent, by every kind of ingenuity, the points that must most impress the jury. Now, in an ordinary important trial, the summing up is limited to an hour on each side; yet I put in three or four hours, and out of the mass of points I make I find a certain number of strong ones that are really the most essential to that side. A new light comes to me; I see through the plaintiff's case, as though it were transparent. I see what must be the position, or at least what ought to be if the counsel for the plaintiff is thoroughly familiar. In the greatest of such causes I have talked to imaginary juries in my office a half a dozen nights or more, to get the other side exhausted of all its points. When the trial is reached in the courts, I know more about the plaintiff's case than his attorney does, as I have several times proved. I anticipate all his argument, and generally all his testimony, though some bits of evidence cannot be foreseen. Why, in that last cause, tried a month ago, I spoke for the defence three full hours, closing just as the court adjourned late in the afternoon, the worst time of all for a defendant to stop talking to the jury. I was forced to this by the strategy of the plaintiff's lawyer, who kept his dilatory arguments going till noon time. Yet in my speech, I covered all the ground of the defence; I anticipated all the points the very able advocate would make in his address of the next morning; I answered them very fully, even exhaustively, and I told

the jury quite vividly the very points he would present to them; and although he had all night to get his offset to this, he could do nothing but go over the ground I had covered. He labored very hard to make the points appear new, but he failed utterly, and when the jury had retired he said to me, very savagely, 'Which side of this case are you on, I would like to know,' meaning that I had argued both sides.'' The action of so keen a mind must be ascribed to his discretion in foreseeing events by analysis, and preparing to meet one alternative or the other.

The same results have been attained in matters not relating to court trials, although they present the story of life in all its forms. Edwin Booth found, on one of his tours, that his costumes and scenery had parted company on the way to a certain town, the former going in one car by a wrong train, and the latter in another car by another wrong train. He was assured that both would be on hand in time for the performance. Instead of worrying unnecessarily about the affair, he first ascertained what could be done to hurry them on. A number of telegrams were sent, and no stone left unturned; so all was done that could be accomplished in this direction. Then he imagined himself on the stage without scenery and without costumes suited to the character; or with the scenery, but with no costumes; or with the costumes but no scenery. Then he and his manager discussed these possible situations, and prepared to meet each in turn. In the town in question there were no costumers, and the theatre itself had but three regulation scenes. These things are known in advance. One of the regulation scenes was a wood or landscape consisting of some trees and a stretch of country; but nothing in the play called for that. Another was an ocean view, called an horizon by actors. The third was an interior, called a fancy chamber. Only this last could be of service in the

play in question, which was the Merchant of Venice. The first act opens in a street in the city; the landscape scene and the ocean could not picture the canal or the street for them, and the fancy chamber did not suit either of them or the subsequent movement of the play. Here was a vexing problem. If no costumes came, it was decided that an explanation should be made to the audience, and the actors go on in their ordinary clothes, while the stage should be set in an exterior and the performance called *al fresco*, or in the open air. If the scenery came, and not the costumes, it was decided to allow the company to wear their ordinary clothes, while Mr. Booth appeared in a black gown, which he might easily borrow from a friend whom he knew, and who had one that had been worn there by a supernumerary on a previous occasion. By this planning in advance, all confusion was avoided on their arrival; all fussing, fuming and worry was laid aside. It so happened that the scenery did not arrive, but that the costumes came in time, and a beautiful *al fresco* performance was given with a delightful smoothness. Had the deciding of what to do been left till they arrived, the actors would have been worn out, and their magnetism would have been lost. As it was, Mr. Booth was at his best, and the audience seemed not to realize that the scenery was lacking. When the local manager made the announcement that the scenery had been delayed by the railroad, but that *al fresco* performances were in style among the elite, it pleased them.

51

The use of the will assists in developing the will.

This is the Fifty-first Principle. A good quality grows on itself by using. All the virtues gather strength by

the earnest practice of them. Love is enhanced by true love; charity made a fixed habit by the act of judicious giving; hope is brightened by the upward gaze of faith, and what is worth improving is made better by the very act of improving them. The will is likewise developed by making many tests of its action, providing these efforts are discreet and founded in good judgment.

All unmagnetic persons lack energetic wills. Only those who are blessed with positive magnetism are able to exert the will at all. Others think they are showing will-power when they are merely exhibiting obstinacy under a closed mind. Thus a verdant fellow, who had once or more times tried to drive his father's hogs to the brook, only to have them go the other way, and who therefore drove them from the brook, and thereby got them to go to it, went to a large city. He was met by a lifelong friend, whom he never saw before, but who pretended to know him and his antecedents; and he took pleasure in correcting errors, and they parted company. Soon another friend came along, and explained to him that the foregoing stranger was a bunco steerer, who was pumping for further use. "Oh, I'll know him if I see him again," said the countryman. But the second friend really did know him after thinking it over; he told him who he was, asked him if his name was not so and so, his father such and such, and soon proved his title to his confidence. They then went around together for mutual protection, until the verdant fellow was robbed in a very quiet manner. He then saw through the trickery, though he required a policeman to explain to him that the first stranger had pumped the facts out of him and given them to the second stranger. Later on a cousin, whom he had never seen, met him by appointment, and was refused an audience, in the belief that it was a third stranger. In such ways the absence of discretion and will-power lead to disaster.

In contradistinction to this case was that of a green fellow from the country, who was told that he would be victimized if he went to the city. He liked the idea, took a hundred dollars in bank bills, and went. On his arrival he was met by a green fellow fully as much in need of protection as himself, and who told him that he was afraid to go about alone, as he was never in the city before. The first verdant seemed to sympathize fully with him, and stated that it was his first trip. "I have a hundred dollars here," he said, showing the amount. The eyes of the second verdant glistened, and the first one saw it. Intuition dwells in humble minds as well as the astute. He caught the idea at once, and proceeded to catechise his friend. The latter made every effort to get him into certain streets, but it was to no avail. At length they parted.

He inquired of policemen where to go, and found their information to coincide, so he deemed it trustworthy. Soon a very nice and pleasant faced young man met him, and called him by name; it was wrong as usual, and the stranger expected to be told the true name, but he got only the confirmation of the first name, Johnson. "I guess I have hit it by accident," he probably thought. "Silas Johnson is my name," said the country fellow; "and my father, Joshua, is a trader in horses up in —ville. His brothers are Peter Johnson, a blacksmith, and Henry Johnson, a farmer, six miles from town." So he went on, and they parted; but not before the hundred dollars had been displayed. Soon came stranger number two, a rather sedate man, with a hymn book under his arm and a drawl in his voice. He stopped, lifted his hands in surprise, looked for a moment, then rushed to the green fellow, saying, "Well, well, of all pleasant surprises this is the best. Delighted to see you. Don't know me? Well, you could not, but you are the perfect image of my father. Your father and mine were second

cousins, if you are Silas Johnson, of ——ville. If not, I have made a mistake. Let us see; your father's name was Josh Johnson. They called him Josh, but I know it was Joshua. Joshua was a good man in the old Bible days; and you had two uncles, Peter Johnson, a blacksmith, and Henry Johnson, a farmer, who lived some miles out from——ville; let me see, it must be six miles. Well, how are you?'' They chatted for a while. This verdant fellow had given false names to the first stranger, and had made them up on the spot; and as soon as he heard this invention he knew that the two men were in league to defraud him.

To him it was a pleasant experience. He showed the man the hundred dollars, and wondered how he could lose it. The first attempt was being led to a crowd and jolted; but he held his hand on his money and jolted back. When this experiment was repeated, he caught the hand of his aggressor, and found that it led to a third stranger two feet away and behind his hymn-book friend. This man he hung to like a vice, for he had a fearful power in his hand; and although the scuffle caused great commotion, he clung to the thief through thick and thin, and delivered him to a policeman. This occurrence puzzled the second stranger; he made a subterfuge attempt to trip the country fellow, who observed it and said nothing.

Matters proceeded in this way but with new attempts to decoy the fellow, until at last they got to the shells used in the game of monte, and this interested him exceedingly. The hymn-book man was quite unused to it, and wondered how it was done. He tried it though, for it was very plain that any bright mind could detect the plan of operation. The first time the stranger tried he won a dollar, then two, then five, then ten, and he never lost. The money was genuine, no doubt. The green fellow was asked each time to try it, but he replied, ''You try it once more.'' After the ten dollars were won by

the hymn-book man, he ventured fifty cents and was successful; then a dollar, and equaled it. He got quite excited, and his friend, the hymn-book man, urged him to put up his hundred dollars all at once, and make another hundred on top of it. He said he would try five dollars first, which he did. All the crowd knew he had a hundred dollars, and those who knew the game expected that he would be permitted to win the five dollars and that the hundred would come out at once. He did win the five dollars, and he put them in his pocket. They expected him to rush out his full fortune, but he merely said, "Fellers, I come to this yere city to see if I could keep from bein' robbed. This yer feller with a hymn book has been showin' me about for the past few hours, a-doin' his darndest to rob me, but I hain't that sort." The bunco steerer slinked away. The case shows the power of the will as a means of protecting oneself from the deepest intrigues.

A young woman states a case that shows the effect of a constant practice of the will. She loved a young man, who had proposed marriage and been accepted. He seemed to regard her as a weak object in his hands, to be molded by him as he pleased; and she could hardly succeed in protecting herself from his aggressions. He meant to toy with her affections, and had the advantage of his superior will coupled by her ardent love for him. This was a combination that could hardly be resisted. One day she read of weak girls and the fate that generally befalls them; also a bit of advice, telling girls to exercise their will-power to the utmost. She did not propose to offend the young man, not to act in a severe and prudish manner, not to show petulance that might make him regard her as a bad-dispositioned girl. On the contrary; she treated him graciously, and at times, when he seemed desirous of taking advantage of her, she looked him fully in the eye, and sweetly said "No."

Her account to a lady friend showed that as she uttered the word she exerted her will-power to the utmost, and the decisiveness was stamped on the tone of her voice.

A young man who was tempted to drink had been so far overcome by his companions as to be unable to resist the use of beer, which is the beginning of the drunkard's fate, and on one occasion he had taken a glass of wine, and later on a drink of whisky. As he had scoffed at the idea that beer would lead to the habit of fixed alcoholism, he was overwhelmed with grief at the thought of being so deceived. He sought advice, and a good friend told him that his will-power would save him, and explained the process of magnetism in its use. He resolved to test the matter. At the next temptation he said no, and acted no decisively, and won. Again he was tempted and sought the aid of his will-power. It grew stronger as he used it. He then went in the study of magnetism, and fortified his will-power to such an extent that he could repel all temptations and not offend his acquaintances. His whole life was revolutionized.

Intensity is the arousing of the vital centers first; whence their power travels to the whole body. When the will is at work, the mind usually starts the action. Where there are ganglia, or where gray matter is found, there the electric batteries exist. The brain is the central furnace of magnetism. The mind is either positive or negative. If the former, it sets the will going, if it does not close; but if its energy shuts up its operation into a fixed refusal or a fixed, unswerving course, it is obstinacy, and all magnetism is at a standstill. If the will keeps alive and active, becoming a moving progression of force, it is soon as powerful as the limit of magnetism allows. These laws are important ones and should be understood. The so-called iron will is as useless as a furnace of blazing fire when it ceases to give out its energies to some governed purpose. It may be observed

in any person who is without doubt highly magnetic that he becomes tense as the power takes on strength. This is best seen in watching a speaker addressing an audience, or a person in conversation, who shows magnetism. Relaxation, or what is called the devitalizing of the body, is just the opposite; then every power drops; the vital centers are disconnected from the muscles; the mind even is languid, and there is no control over self or others, although the functions are in every way normal.

In watching persons who display magnetism, it may be seen that those who are obstinate, no matter how strong the will may be, are not tense nor warm in vitality. They are coarse, ugly, cold, stalled, and things of fixed and mindless strength. It is true that a person should be stubborn in the right rather than weak and overcome in the wrong; but he never gets on in the world. A horse that balks is perhaps better at the edge of a precipice than one whose knees are so fragile that he cannot keep from toppling over. The wishy-washy characters are objects of pitiable contempt, while the stiff and unreasoning rocks who cannot be moved except where they wish to go, and as far as they wish to go, are objects of disgust. We like not the silly fool from the country, who gave up his money to city sharks at the very first suggestion; we like not the stern fellow from verdant regions also, who locked up his money at home, and took but little with him for fear of the loss; but, rather, we like the greeny who carried the roll of bank bills in his trousers' pocket, who told everybody he had the hundred dollars, who showed it to the sharks and sharpers, and who held on to it in spite of the deepest intrigues. That fellow was not obstinate; he was not afraid; he was strong, and conquered. That is true magnetism.

When the mind is sending forth its streams of energy, then the will is most dangerous, most effective and most

far-reaching, for it is most active. To sustain the will, there must be a constant propulsive force, and this comes from tensing the mind, which imparts intensity to all the faculties. By this process we have the secret of success in the use of the will. The study of this one phase of magnetism is in itself important. As has been said, the best opportunities for observing the action and effect of intensity is when a person is speaking, either in a conversation or an address. The orator that wins furnishes an excellent illustration of this use.

We recall a session held one Sunday afternoon under the auspices of a certain church. A large audience had been attracted out by the promise of interesting speakers. The first address was brief and merely introductory. The second was made by a stranger, who talked smoothly, and what he said seemed to be freighted with information that aroused attention, but in twenty minutes this grew tiresome, owing to his personal lack of vitality. It was a relief when he sat down. The third speaker began in the same way. He was all devitalized. In muscles, in attitude, in the craning of the neck, in the languid flow of the mind's efforts, in every way he was lacking in energy. Four men made preparations to go home; the children were restless, and the pastor looked sorrowful. This man came from a distance, and had a reputation in a far off locality.

The four men looked at the door and measured the distance from their seats to the place of exit. They had their coats on their arms, their hats in their hands, but did not take the step that would start the journey home, for the speaker had shortened that craning of his neck, and was now becoming erect in attitude. Something in his legs raised him an inch higher; they were no longer languid. There was nothing sudden. All was quiet gradation. Once in a while a speaker who lacks magnetism is compelled to make a remark intended

to shame his tired hearers. This results in needless enmities. On the occasion in question the man did not resort to such measures. He saw the four restless auditors, and knew that they would slip out at the first lull in the proceedings. He did not say, "I will wait until those who wish to retire have done so," but he gauged his own momentum, and knew that he would soon be well under way. He did not throw some intensely interesting remark to catch their minds as by a hook, nor did he promise great things as an inducement for his audience to remain.

Like a giant steamship getting momentum as she floats down the bay in the majesty of motion, he straightway swung into the channel of his power; yet without any evidence of change at any place of transition. His whole body became tense, in little gradations; his neck was now straight; his head rested upon a magnificent pair of shoulders, like a globe poised on the back of Atlas; he neither stormed, thundered, pealed, nor jerked. The floating palace was acquiring headway. The voice was so still in the quietude of its tones, now grew richly mellow. Ideas without effort flowed in an easy stream of power, while the arms rose in attitudes of expressive meaning. The man was becoming tenser in his body, though not by any means less active, for this quality does not mean mere rigidity. The four listeners, who were aiming to go out, ceased to gaze in side glances at the door; they turned around, and faced the speaker; the coats fell to the seats, and the hats got down under them by some sort of magic that was never explained.

Then the power of magnetism was more and more felt. The voice deepened at times in a wonderful descent to the rich mines that were beneath the surface; it flashed rarely, but with beautiful effect, in the glowing streams of light that came across the horizon; it moved in irresistible floods of power toward its goal, the greater ocean

beyond; yet at no moment did the orator appear to labor. All was majestic, all at ease; yet every fiber of his body was alive. The eyes took on a new glow as the flesh became intense, and one seemed to keep pace with the other, as though the laws of cause and effect were at work. The gleam of the eye is closest to the brain, and that is nearest to the seat of the will-power. Exertion or straining was not apparent.

52

The will is strongest when its intensity is smoothest. This is the Fifty-second Principle. Some students have fallen into the belief that a physical, a nervous or a mental straining is necessary in order to produce the best results in the development of the will. Such struggling leads only to distraction and confusion; the very influences that are not advantageous. We have seen men of genius strive to send forth their magnetic powers by tearing their passions to tatters, as Hamlet would say; we have many and many a time noted the heroic storming of some amateur tragedian, as he attempted to impress the audience with the idea that he was the greatest actor of the world; yet they, the astonished beholders, merely studied his grotesque movements in amazement, wondering what he was really trying to do. Cicero wearied his hearers at first by his excessive vehemence of manner, and would have been buried in oblivion but for that excellent charm of common sense which told him of his errors. Genius thus may run away with itself.

The most splendid exhibitions of magnetism, and the greatest, have been those wherein there was no struggling to send forth the will, no straining of the voice, no fevered

pulsing of the nerves, no tearing of the mind, no severity of gaze; but, on the other hand, that perfect smoothness that is the result of a consciousness of supreme power. Then is a man or woman most dangerous. Quietude is deceptive, and the world is not on the alert. Expectancy is wanting, and there is no preparation for the coming conquest; no method of resistance has been adopted. One hardly knows the volume of power that is accumulated by intensity when aiding the will, if magnetism is already acquired. The three furnish an irresistible combination. In the unusual quietude of Mr. Moody, the evangelist, is seen the almost contradictory force of human electricity, ever sending out its influence over those who come within the range of his voice. He himself grows tense as he proceeds, but never strong; what force of tone he has is lacking in those bursts of thunderpeal that made Spurgeon, Beecher and Whitefield greater than all contemporary orators. Mr. Moody had full will-power, a vast fund of magnetism, and a steady, quiet but giant-like intensity. The will is the strongest when it is smoothest in its power. We have seen what it is; in another realm we will learn how to accumulate it and use it.

❧

"The Will is God, the Will is man,
The Will is power loosed in Thought;
In Will th' Unfathomed Self began,
In Will the lesser mind is wrought:
Nothing is will-less entity:
All one—to act, to will, to be.

He only is who wills to live
The best his nature prophesies:
Master of fate, executive
Of self—a sovereign strong and wise.
Art thou a pigmy? Courage, soul!
For thee, as all, the kingly goal."

REALM SIX

"KNOW'ST thou the land where bloom the citron bowers,
Where the gold-orange lights the dusky grove?
High waves the laurel there, the myrtle flowers,
And through a still blue heaven the sweet winds rove.
Know'st thou it well? There, there with thee
O friend, O loved one! fain my steps would flee."

THE ESTATE
OF
PERSONAL ATTAINMENT
AND THE
CHARMS OF MAGNETISM

"HE who has yearned so long to go
Over the lofty mountains —
He whose visions and fond hopes grow
Dim, with the years that so restless flow —
Knows what the birds are singing,
Glad in the tree-tops swinging.
Why, O bird, dost thou hither fare
Over the lofty mountains?
Surely it must be better there,
Broader the view and freer the air;
Com'st thou these longings to bring me —
These only, and nothing to wing me?"

"A sound as if from bells of silver,
Or elfin cymbals smitten clear,
Through the frost-pictured panes I hear.
I tread in Orient halls enchanted,
I dream the Saga's dream of caves
Gem-lit beneath the North Sea waves!
I walk the land of Eldorado,
I touch its mimic garden bowers,
Its silver leaves and diamond flowers!
The flora of the mystic mine-world
Around me lifts on crystal stems
The petals of its clustered gems!"

"SHE raised up Kingu in the midst, she made him the greatest,
To march in front of the host, to lead the whole,
To begin the war of arms, to advance the attack,
Forward in the fight to be the triumpher.
This she gave into his hand, made him sit on the throne:
By my command I make thee great in the circle of the gods;
Rule over all the gods I have given thee,
The greatest shalt thou be, thou my chosen consort;
Be thy name made great over all the earth.
She gave him the tablets of fate, laid them on his breast."

The Estate of Personal Attainment

"I'VE rolled my limbs in ecstacy along
The selfsame turf on which old Homer lay
That night he dreamed of Helen and of Troy:
And I have heard, at midnight, the sweet strains
Come quiring from the hilltop, where, enshrined
In the rich foldings of a silver cloud,
The Muses sang Apollo into sleep."

CHARMS are embellishments of manner, of method, of thought, and even of feeling, that cannot fail to lend power and advantage to those who possess them. A face that is ugly may terrify, and even hypnotize, because of its frightful effect; but no person wishes to win the will of another by putting to sleep the faculties that make the personality a prize worth winning. Said a man who loved, or thought he loved, an excellent young lady: "I could not secure her heart, but I was unable to reason in my mind that she ought not to belong to me. For this end I hypnotized her, little by little, until I had her consent. But she was

clay, nothing but clay. No enjoyment sprang from my conquest. A rag doll could yield to me as much. I turned about in my methods, told her the facts, and began the other way. By magnetism I climbed the ladder of success; by hypnotism I descended to the pool of remorse." The two directions are exactly the opposite of each other, and they lead to results that are antagonistic in every sense.

There is a physical magnetism that sometimes carries things by storm. It plunges forward in a flush of excitement, and all things crouch before it. The vitality of the lion, the tiger or the bully is of this sort; and a temporary paralysis of the will-power causes the poor victims of fright to remain powerless. In the same way a woman becomes speechless in the presence of a burglar, and many a man loses all control of himself under circumstances that overwhelm him with alarm. This is due to the fact that the suddenness as well as the force of the shock stops the breath, and holds the heart still, making a display of strength impossible. A man cannot be brave if his heart will not beat. These bullying methods are not magnetic. This is not an age of animalism or of force among the most civilized nations.

Leaving such brute energy out of the question we come down to the single fact that there is no way of securing control of individuals worth having, when secured, except through magnetism. This power uplifts each human being; it affects and brings him up to the standard of the person who exercises it, even though but temporarily. It wins, not subjects. It creates the impression that the superior being is one whom it is agreeable to know and to serve. The hypnotist charms as does the snake; the magnetic individual exerts a charm that is real. It produces pleasure because of its value. It supplies vitality and exuberance where these are lacking; it sustains them, where they are present.

53

Magnetism gives buoyancy to others and arouses vitality.

This is the Fifty-third Principle. What is meant by buoyancy is a lightness of feeling, as though the weights that have dragged down life are released, and the heart once more soars to realms of hope and radiance.

Many a time have we heard some weary person say that the presence of such an one had driven all sorrow away, for a while at least. "Why do I go to hear Mr. Gough lecture every time he comes? Because he lifts the heavy load of care from my heart; he fills me with life, and I am stronger for weeks after he has lectured." It is well-known that John B. Gough's magnetism was of the very highest order, and drew larger audiences at every renewed engagement. In one city he failed to attract a large number at the start, although his reputation had well preceded him, the difficulty being due to the fact that he was regarded as a temperance lecturer, when in reality he had a large repertory of other subjects; and the city was passing through the era of decay due to the general use of alcoholic beverages. The people spoke of him as one demented. The press published the statement that he had arrived in the place drunk.

His personality was an example of the power of magnetism. The lecture was slimly attended, but by his proofs he showed the perjury of the press, and held the editors and reporters up to such scorn that they never again received the confidence of the public. Those who were fortunate enough to listen to the lecture came away a stature higher. One lady said: "I never felt so grand as when I came out of that hall," and her sentiment was echoed by others. The magnetism of the man had over-

come the first meeting of his enemies in that place; but he was destined to follow up the advantage. Later on he delivered another lecture in that city, in which he repeated his proofs of perjury against the press, and his reception showed that the people despised the papers, as after-events also corroborated, for the paying advertisements were withdrawn, and the papers suspended.

In another place he met something of the same experience, for the reporters and editors all came forward with the allegation that Mr. Gough had not been sober for a year, and that his nerves were unstrung from habitual drunkenness. It is well-known that a person who is in such condition could have none of that steadiness of nerves that is necessary in the self-control of magnetism. The public knew this. His enemies and his friends knew it well. So, to prove the absurdity of the charge, he took a goblet of water, adding more, until it was full to the top and almost ready to overflow; then, during the most impassioned part of his lecture, he held the goblet out at arm's length for fifteen minutes without so much as jarring off a single drop. The wonderful steadiness of nerves and the tremendous strength of his magnetism were marvels that enraptured his audience. Year after year he came to them, and lived to see his enemies, the editors and reporters, buried in the grave of oblivion that sooner or later closed over them.

There is a pleasurable satisfaction in the new vitality which we feel when we come under the influence of a great soul. Something is added to the force of our own faculties. There is strength in the contact. A man who suffered from a headache that his doctor could not cure, went to hear a speaker who possessed a large amount of magnetism, and came away without the headache. A young lady, who was subject to painful headaches, found that they would fly away whenever her aunt came into the room, as she believed the lady took them from her.

The evidence is very full and very thoroughly corroborated that all magnetic individuals exercise this happy influence over those who are weaker; sometimes all that is necessary is to enter a room, or to speak a word, or to give a glance of the eye, and the depression gives way to buoyancy and a feeling of stronger vitality.

54

A magnetic person may supply magnetism to another.

This is the Fifty-fourth Principle. In its application to the practice of hypnotism it has an important bearing, in that it furnishes the power to release a subject from sleep, and restore him to his normal consciousness. We have seen that the magnetism of the subject must be exhausted by the operator before such sleep can be induced, and it remains for the latter to again supply what has been withdrawn.

If this is not done the subject either falls into a condition of true catalepsy, or else wakes out of the condition as soon as his sleep brings back vitality enough to establish magnetism or nervous life, although only on the negative side. The question has been asked, if one who is powerfully magnetic is able to yield up his own magnetism enough to establish a positive fund in another individual. The idea that a person possessing this power obtains control over others by lessening their freedom of will is wrong. When magnetism produces an influence over another person it increases, for the time being, the power of that person's mind, and adds a volition or desire to agree with the views expressed by the person exerting such influence. It wins this agreement by fair means. In order, however, to do so, it is necessary to give such strength of mind to the person as will enable him to

grasp and understand the ideas which are set forth. When the influence is of an emotional character, the whole nervous system of the person to be won is enlivened, strengthened and made responsive to the feelings which are expressed.

Persons whose magnetism is negative have been brought over to the positive side by the great power of some individual, as is often noted at the theatre. The stimulus for dramatic talent has been aroused under the influence of some very magnetic actor; and persons so affected have gone from the amusement hall firmly resolved to devote their lives to such art. It is said of actors who have become discouraged through their own waning abilities, that their power has been revived and a new lease of genius secured through such stimulus. Magnetism and vitality are associated under certain conditions, but each is an element in the make-up of the being. Vitality may be referred to as relating to health or physical strength although magnetism associates itself with the source of both; but the latter term is more familiarly recognized when it occurs in the operations of the nervous system, through the mind, in the emotions, or as some form of feeling. Through these channels it reaches similar conditions in others, and furnishes them with some share of its own power. It makes the vitality stronger, and sets in motion the currents of bodily health, without taking any of these qualities from the person who thus benefits others.

The best physicians are thus endowed with the ability to stimulate into health the depressed vital systems of their patients, and to buoy up their depleted magnetic state by the vigor and fullness of their own nervous life. "I felt better the moment the physician arrived," said a wealthy banker, who was suffering from nervous prostration. "Although I was very ill at the time, and lay in bed with my face from him, having no knowledge who

was coming, I felt as if a strong influence was approaching me; and, somehow, I found that I had more strength and more of that quality which I had often known as personal magnetism. I turned over, and saw the doctor's great eyes shining upon me, and his features seemed to say that he proposed to bring me back again into health, even if he lost some of his own magnetism by so doing. His voice was decisive and told the same story. When he placed his hand upon my forehead, it seemed as though an empty shell was being filled from some large storage battery." The same kind of experience has been common with those who are ill and are fortunate enough to have the services of physicians who possess a large fund of magnetism.

55

Magnetism awakens and strengthens whatever faculty it affects.

This is the Fifty-fifth Principle. Not only does this power give its virtue to individuals toward whom it is directed, but also reacts upon the person exercising it. Let a man who is undergoing a system of training or culture for the purpose of enhancing his own value give his mind full scope of action, and he will soon discover that the brain and its operations have been benefited. If a student of magnetism, after making some headway in the acquisition of the power, devotes himself to cultivating the will so that it may be made an instrument of resistless energy, he will be pleasantly surprised to learn that this faculty has grown with great rapidity.

Man has so many faculties, and they are so varied in their uses, that it is only necessary to refer to them in a general way. We have known many students of den-

tistry, and many practitioners in that profession, who have taken up the art of magnetic culture as a means of assisting them in their work. Whether the old style of dental work is pursued or modern methods prevail, it is of the utmost importance that the nerves be strong and always under the most exact control; and it is their steadiness, coupled with good judgment, that determines the real skill of the dentist. The instruments he uses are small yet powerful in their effects; his hand should not allow them to slip nor should rough usage and unevenness of applied force cause pain to the patient. There is no difficulty in recognizing the hand of skill, or the more clumsy hand of unsteadiness; and many a person has refused to go a second time to a dentist who, no matter what his knowledge may be, lacks control of his nerve or has not that fineness of touch which lessens the suffering and gives a relative pleasure, if such is possible. From reports sent by dentists who have learned how efficacious the art of magnetism becomes in their profession, we are satisfied that no greater blessing could be secured, both for the practitioner and his patients. One very frankly stated that the study of magnetism has added thousands of dollars to his yearly income by reason of the greater skill acquired.

The lives of most doctors are so irregular that they are constantly subject to low states of vitality, from which their patients suffer fully as much as themselves. No man more than a physician needs the aid of magnetism; and it is our pleasure to know, from knowledge secured directly from them, that many physicians, reaping the advantages of this culture, have acquired magnetism where none was known before; and others have increased the stock already on hand. Lawyers have been slow to take advantage of anything that adds to their personal qualifications for rendering useful services to their clients, their chief aim being to extract as much

money as possible, and to flatter themselves by occasional successes in litigation, no matter what the means employed. There are, however two or three lawyers in every hundred who believe that the greater their own personal attainments may become, the more useful they will be to those whose money makes it possible for them to live; and these few, numbering thousands in the aggregate, are finding out the truth of the matter. Wherever any attorney has entered earnestly into the study of magnetism he has added vastly to his ability, to his reputation and to his income.

Magnetism aids the lawyer by making his brain stronger and clearer; by enabling him to grasp the more difficult situations in a case; by leading him into the depths of the law without submerging him; by showing to him the salient facts in a cloud of disconnected testimony; by enabling him to explain everything clearly to his clients; by preventing him from the disadvantages of confusion and distraction during the heated conflict of trial; by giving him a better standing in court, both before the judge, the jury, his associates and opponents; by enhancing his power in argument, and, above all else, by quickening his keenness of insight in the examination of witnesses. The reason why most lawyers refrain from any means of self-improvement is a fixed belief in their own extraordinary powers, which is not borne out by the experience of after-years; still they keep on waiting and looking for that sudden blossoming which never comes, whose embryonic petals are mildewed in the infancy of their budding. Hence the unmagnetic lawyer is a failure.

A very valuable illustration of the change that this culture will produce in one life, comes from the statement of a lawyer, who undertook to improve himself at the age of twenty-five, after nearly four years of practice. He had commenced work in court before the close of his

twenty-first year, being the youngest jury advocate in his country, and found himself favored by an extraordinary combination of circumstances, of which he was able to take full advantage. He lost case after case, and soon found that prospects, which had at first appeared splendid to him and his friends, were rapidly fading away. This condition of things discouraged and disheartened him; he saw that something was wrong, but what he could not tell. He was gifted in speech, was a good rhetorician, was keen in logic, and had depth of reasoning powers for one of his age; yet older and mightier lawyers awed him; the adverse ruling of judges made his mind a vacuity for the time being, and shrewd witnesses overmatched him. Cross-examination was something he could not understand.

At the age of twenty-five, when he was really about twenty-six, his prospects had practically vanished; his conceit had proved a bubble of thin vapor, and he cast about him to discover the cause of it all. After months of enforced idleness his mind perceived, in the efforts of the great advocates to whom he listened with wrapt attention, that they possessed a quality which he utterly lacked. This was commonly known by the name of personal magnetism. People said it was born in men, and could not be acquired; and this he believed for a while. He took the trouble at least to analyze this quality, and he found that it was always attended by certain personal charms, which seemed to be the source of the power itself. Further examination showed that such charms were merely attendants upon it, necessary to it, but not originators of it. He was compelled to look further. He noticed that magnetic men were cool and always free from embarrassment; that they spoke deeply and from their souls rather than from the mind; that they derived their power from within, so far within that they seemed to speak with another self, and that they had warmth

in their tones, a gleam of brightness in the eye and a tense condition of all their physical faculties.

All these things gave evidence of an electrical or phosphorescent fire burning within. When a magnetic speaker began to exert an influence strong enough to affect others, a person sitting at a certain angle could always discern this electrical brightness of the eye. The lawyer to whom we have referred spent some time in the study of these forces, specially as applied to the human being, and he satisfied himself that they could be acquired. Books then told him so. He found that they came both by negative and by positive means; that in a negative way, by preventing waste and loss of vitality, the natural accumulation of nervous energy in a single day became enormous, and that this might be added to by exercises, training and regime. He was somewhat idle in his profession, and took plenty of time to discover the full truth of these new suggestions and to put them into practice.

Soon after he had become interested in these ideas, he had a court trial at hand, and herein he resolved to make some effort toward winning through the aid of the power of personal magnetism. He really trained himself specially for the handling of this case. By some very good luck the trial was delayed three weeks beyond the time first set, and he had a total of nearly three months in which he had devoted himself to this culture. He laid everything else aside, for he was thoroughly in earnest. He had not then studied the nature of the will as a magnetic force, but somehow made the mastery of himself in this particular trial the goal of a most determined resolution. Never before did he open a case so calmly and yet so firmly. Never did the members of the county bar see him so cool, and they said that he had the self-possession of one confident of victory. The first real and effective cross-examination that he had ever done he did

at this time. He actually discovered errors in the statements of witnesses, and destroyed the value of the testimony offered against his client. In the various arguments that attend the offering of objections during the course of a trial he was clear, concise and effective, and almost uniformly successful in the positions which he maintained. His argument was the best he had ever delivered, and the first entitled to positive praise.

Four years later this lawyer had become a master adept in the use of magnetism. The only thing we care to specially note in this connection is his statement of the remarkable clearness of mind which attended him in the cross-examination of adverse witnesses. This clearness almost reached the realm of the sub-conscious faculty; and certainly many questions, which he was prompted to ask, and which brought answers that materially helped him in the winning of cases, must have sprung from the gift of intuition. In illustration of the same point, a very successful jury advocate once made this statement: "In probing the minds of witnesses opposed to me I often found myself impelled to ask questions that came to me by a sort of inspiration; and many an apparently lost cause has been won by the hazard of chance inquiries. It seemed as if the witnesses had these important things in mind, and thought of them so hard that my own mind must have caught them; and one case, I am sure, was lost until I saved it by a chance question." This experience has been confirmed by other attorneys similarly gifted.

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Magnetism is enhanced by every physical and mental charm.

This is the Fifty-sixth Principle. Not only does mag-

netism benefit and improve in every way the faculties of those who employ it, but it also is improved by the charms of personality in the individual. It would not be reasonable to expect any power to win by the sheer force of its own energy, any more than we would expect an engine, without evenness of action and freedom from friction, to do effective work, even though the most powerful energy was driving it. Magnetism is the power in the individual; the charms of his personality are the channels, in part at least, through which that power acts.

Any method that will attract the favorable attention of others is of some service; and any thing that will repel makes the exercise of power so much the harder. No person has ever been successful in the use of magnetism who has not aided it in every possible way. Flattery from a shallow soul, uttered in display and without semblance of genuineness, is always repelled; even those who are pleased to be praised by the empty heads of sycophants become angry at the dead tones of such flatterers; but let it be charged with the warmth of magnetism, and it takes on a new life at once. In such a way have the aggressive natures of the world's famous personages won their way to the hearts of those who would otherwise have remained enemies. We do not mean to say that mere flattery is a charm; the fact really is that the fascination attending it lies in the politeness, the sympathy and the kindness of heart that magnetic men and women know well how to use with the greatest effect.

Nothing is more valuable in the study of human life than the close analysis of those methods by which successful persons capture the good opinions of others, whose aid is necessary to them. The lawyer, by his extraordinary success, may force the public to patronize him, but he cannot force the jury to believe in him simply because he has won other cases and has achieved a great reputa-

tion. To fall back upon such a belief, and to repel the jurors by unpleasant methods of procedure, would be foolhardy in the extreme. The clergyman might claim that he is charged with the power that is implied from the nature of his profession, and the great majority seem to rely upon nothing else; but if charms of manner, elegance of mind and effective beauties of voice were substituted for the loud and rasping notes of a discordant voice, the results attained would overwhelm the world. Many physicians pretend to believe that a knowledge of drugs is all that is necessary to bring their patients back to health, and so much vantage ground is lost in this profession. The same principle holds true in every department of life.

The personal habits of some individuals tend to repel those who would like to be their friends. Awkwardness may be endured in the seclusion of acquaintanceship, when unobserved by others; but no young lady takes pleasure in displaying to her choicest friends a lover who is constantly having a misunderstanding with his feet; who knocks things over by the angularity of his elbows, and who sits astride an imaginary war-horse when in their presence. In a well-balanced nature love is never blind to faults that invoke general ridicule; and many a genuine love match has come to an abrupt end because of the crudeness of the lover, and he has been left to infer that the cause was due solely to the fickleness of his sweetheart. She was too generous to wound him where he was most vulnerable.

The roughness of mind and heart, as well as those of the body, have stood in the way of success in thousands of instances, where ability would otherwise have carried men to the highest pinnacle of fame. It needs hardly be noted that many prominent men in recent American history have been obscured because of their lack of charms, both in mind and heart, although they have

been gifted with genius in its grandest form. When a little success makes a man arrogant, overbearing and independent of the opinions of others, his ability is never great enough, nor his past triumphs brilliant enough, to prevent the decadence of his power. His career begins its downward course. If he succeeds at all after that, it is by compelling others to yield to him, and this enjoyment of power is bound to be short-lived.

Temperament is the result of magnetism, not the cause of it.

This is the Fifty-seventh Principle. The first step toward the attainment of those personal charms, which aid magnetism in winning, is to establish a fixed temperament; and this is done by the adoption of new habits. It is supposed by some, if not by most persons, that magnetism is the outgrowth of a natural temperament, the influences of which give it birth. There is no reason for this assumption. The analysis of the lives of men and women proves very conclusively that the magnetic temperament is developed by methods of living, regime or courses of conduct that tend to conserve the nervous energies; and those who are described as possessing this power by the gift of nature are entitled to the credit themselves, even though it has been unconsciously secured.

Experiments show that any person who is in earnest by emulating the examples of others, if he is able to ascertain what they include, can develop the same temperament in himself. If he waits for it to become established before he undertakes this line of study, he will wait in vain. The temperament is undoubtedly necessary, for it is a continual source of supply and stands him in

good stead under all circumstances. He needs it in those hours of conflict or discouragement, when the very foundations of his nature seem to fly from under him; when enemies are strongest and friends weakest; when it is hard to assume an attitude of courage that his own position does not justify, and when a compromise with the soft terms of policy, at the expense of honor, will relax the tension of the strain under which he is held. No man can have a better friend, a more staunch and abiding supporter than such a temperament. No woman is better qualified to take care of herself in the world, to repel aggression without giving offence, or to show her superiority to the average man, than when she is aided by this temperament. Yet both sexes may acquire it at will. Like many other forms of riches which surround mankind on every side, it requires but intelligent effort to possess it abundantly.

Common lives that seem to lack all character in their temperament, have been revolutionized after the use of magnetism has commenced. It is not merely in the study, but essentially in the adoption and practice of this power that advantage arises. It may be adopted by a resolution of the will, founded upon a knowledge of the ways in which the native force is kept from wasting, and also upon the regime that drifts into lives without practice of any sort. Man is the daily creation of his own mind, and life is the accumulation of days. Young men are most ambitious in the years when they seek hardest to earn their own living; say from twenty-one to twenty-seven in many cases; and they most easily acquire new temperaments. Older men change at will, but are not as flexible. We have known women at every age lay down the coil of a badly-planned life, and take on the vesture of temperaments calculated to improve their conditions. In some the change is most rapid. We must see what steps are necessary to be taken.

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Magnetism broadens the features.

This is the Fifty-eighth Principle. To one who reads carefully and repeatedly the requirements and regime that make and attend the change from a negative to a magnetic temperament, the first real surprise is the destroying of the "worry wrinkles" that are found on the brow in most persons. There are three kinds of these; the first and most common being the two indentations at the top of the nose, between the eyes, at the base of the forehead. In some persons there is but a single indentation; in others there are two, of about equal height, for they are always vertical; in others they are unequal, one being long and deep, the other quite short and thin, while the weakest of all nervous temperaments have three.

The strongest men and women, in a nervous sense, make one deep wrinkle and another shallow one, generally on each side of the nose, while a spray of very faint indentations will appear over each eye in rare instances. The life, or dramatic meaning of a vertical wrinkle is dislike; and this comes from the fact that occurrences of the day cause feelings that embody the mood of dislike. We never worry at what we like. Hatred, malice, revenge, and all the darker characteristics of the mind tend to produce these vertical indentations. In any event, they show a negative state of magnetism and a temperament not of the best. They do more than this; they mar the face, destroy its beauty and repel the admiration of those who would otherwise find pleasure in looking upon it.

Study the faces of those whom you meet, or of those with whom you are thrown in daily contact, and note

the accuracy of this law. When the brow is knitted, something is wrong; some idea has passed through the mind that has caused dislike; or some fear, worry, fretful influence or other similar mood has detracted from the peace of the brain or nervous system. A mother shows this more than a father; for her cares are many, and she never is free from them; but a man in business, who cannot keep matters straightened out or always under control, will come home with the deep indentations at the brows. Speak an unkind word to one of your friends, and no matter how boldly it may be defied at the time, if it has sunk in you will note the deepening wrinkle hour by hour during the day. The sullen brow depresses the face and narrows it perceptibly.

If you wish to see how quickly the smoothness or beauty of the face may be destroyed, knit the brows and go about that way all day long. Your acquaintances will ask, "What is the matter?" Strange glances will be cast at you, and the remark may be made: "Something has gone wrong." This will not be so, if it is your custom to carry knitted brows, for they will not exhibit surprise. Many a beautiful woman has lost all her good looks by this deplorable custom. Young ladies, who have depended upon their faces for the retinue of admirers that have made life enjoyable, find at length that they are not so attractive as formerly, and wonder what has come over them. They see all the defects of skin and color, but not those of the muscles. Said a young man: "Here is the photograph of the girl I once loved. Look at its smoothness of face; and now, three years later, see how ugly it has become." It was ugly indeed; but the cause was in the muscles, as the general shape of the face showed the possibility of great beauty.

On inquiring the cause of his discarding her, which he had said he did, we found that it was due to an irritable temper. She had scolded him often for trifles, was fretful,

and seemed to dislike most persons, for she rarely had a good word for any one. "Yet, when I met her, she was a very sweet girl and had a very beautiful face." The cause of her change of temperament was really the habit of fretting at little things. It grew on her, until it became a settled habit. This is true of very many persons. They fuss and fret, and give way to every little bit of irritation, until they no longer have any control of themselves. Then the face gets narrow, and the wrinkles come in.

We mention the case of the girl who had been discarded, because it arose in the midst of a circle of acquaintanceship well known to us. The young lady was aware of the ugliness of face that had come in so short a part of her life; she knew in time that it had driven her lover from her and was constantly ostracizing her from the friends whom she would secure, and she had just sense enough to inquire the cause. For three years she believed it was due to the meanness of the world in general, to the falsity of all mankind, to the fickleness and empty-hearted pretences of those who would fawn upon her if she would permit them. Then she became satisfied that it was due to herself.

This was a very wise conclusion, and few indeed are shrewd enough to catch the spirit of a fact so accurately. She took a mirror, and exclaimed, "What a face!" It was her good fortune to become a pupil in expression, where the phases of life are studied under the principles and fixed laws of nature. To her teacher she said frankly: "I am studying my own face under your theories of facial drift, and I wish to see if I can control it. In the first place, is it symmetrical?" It certainly was, in bone formation. There was no deformity of brow, cheek-bone, nose or chin. No better shaped face could be found. The trouble was with the muscles only. The hideous ugliness was due to a contraction of those strings that move

the flesh to suit the mind and disposition. Every ill-natured thought ploughs its small groove through the face; but this is really done by a contraction at the temple muscles, as a basis for facial drifts, followed by the narrowing of the brow.

The face is a bunch of strings, called flesh muscles. Each part is in two arrangements; one to pull the flesh one way, the other to pull it back again. These masses of flesh are capable of being moved up or down, right or left, and in any combination of these directions, as up to the right, up to the left, and so on. In fact, there is no direction in which some part of the face cannot be moved. The skin is a live leather, overlying the flesh beneath; it is controlled by an intricate interlacing of little muscles, and every thought sheds its influence one way or the other on this construction. The expressions of which the face is capable are more than two thousand millions in number, and they are all made by the multitudes of directions which each fine fibre may make.

It stands to reason that, if a skin is smooth when stretched, it would be wrinkled when collapsed, relaxed or contracted. Magnetism is a life of tensity which destroys all relaxation as indicative of weakness; it pulls the face out of its narrow shape into one of breadth. The mere sensation of pleasure does this, while gloom contracts the features. An examination of the process of change seems to prove that the broadening of the face begins at the back of the ears, and pulls the temples smooth; but the flesh at the temples plays its part at the same time. The forehead is also active, so that it cannot be said that the scalp at the back half or third of the head is the only motive-power at work.

In noting these important movements, no result is more satisfactory than that which comes from the bringing of a genuine pleasure to one who has been depressed. A gentleman was quite worried over the uncertainty of

news in a certain business transaction. His usually serene countenance, which indicated self-control and magnetism, was now severely contracted, and deep indentations were noticeable between the eyes at the base of the brow. Two friends secured information of the brighter turn of affairs in the business matter, and came to him resolved to see what effect the news would have on his knitted face. It was agreed that these two men would sit, one on each side, and note the effect of the gradual introduction of the report which they were about to make. The conversation had been adroitly planned.

He greeted them as usual and then relaxed into some business matters that required attention. The two men began a cross-fire of remarks widely separated in point of time, but calculated to lead indirectly to the subject that was uppermost in their minds. The first referred to a third party who had become interested in a business deal of a similar nature, and he said of him, casually: "Mr. A. is likely to pull out after all." There was a long pause, when the second man said: "Yes, I saw him this morning. He was feeling very cheerful." Another wait of several minutes ensued. The man in the center of this group of three was listening, then went to his work again, as though he had not heard at all; but the effect was noticeable; there was a tightening of the muscles at the temples, and the scalp behind was somewhat tense. The first man continued: "I heard that A. was through with the matter." Another pause. The second man added at length: "Yes, he's through, and his bank account is fatter to-day." This was too much for the worried man. He swung around, and asked: "Have you heard anything definite?" "I merely got word that the deal was closed." "Which way?" "A. came out ahead." "This helps me." "Does it?" "Yes; I will phone up." The knitted brow was not yet smooth; there was a lingering doubt. He rang his telephone, and com-

municated with agents who had charge of the matter, and learned that the load had fallen off his shoulders. Success came, and in a very large measure. He sat down to go on with his other business, but it was too tame. The face had come out smoothly; the deep indentations were gone. They left their tiny scars, awaiting the deepening effect of some future worry, if it should perchance happen to come.

No face is so repulsive as that which is narrow. The lines at the sides of the mouth grow straighter in conditions of negative magnetism, and they become more curved and broader in cases of positive magnetism. The cheeks are thrown in against the nose, and the nostrils are pinched. Look at those little openings at the nose, and see how broad, how wide open, how distended they become under any phase of self-control; then note the pinching of the same features when the disposition is meaner. They say the dramatic meaning of closed nostrils is cruelty. It may be that the center of the face, which is in fact the seat of emotional intelligence, is indicative of the heart's moods, and that cruelty and its kindred meanings are found in such contractions, while generosity and sympathy are associated with the broadening of the face-center.

Then the forehead muscles play a very important part in the determination of moods that are the outgrowth of the reasoning faculties. Let a person think much on a subject, and his forehead will show lateral or horizontal wrinkles running over the nose and partly over the eyes. These are strangely produced in two ways. When the brows, or the little lines of hair over the eyes, are raised high, the forehead takes on horizontal wrinkles, the true meaning of which is doubt. Certainty tends to bring down these eyebrows, and firmness plants them squarely over the eyes. Uncertainty raises them; the greater the doubt, the higher up they go; and you have seen some

men and many women who are unable to withhold this evidence of their worrying.

In one case a woman of generally calm face was seen to raise her eyebrows very frequently. In a week they were fixed at a quarter of an inch higher than before. The trouble was due to the fact that her husband had taken inventory of his goods at the store, and the account of stock showed a falling off in the last six months. This he told to his wife. The thought of poverty, of failure in business, of the anger of creditors, and the disgrace among neighbors when the report got out, filled her mind all the livelong day, and haunted her in dreams. In a month the eyebrows had risen a half inch, and in four weeks more she had them up close to the top of her forehead. No change could be more complete. It was amazing. Her brother called upon her from his far western home, and could not refrain from an exclamation of surprise when the uplifted face greeted his. He inquired the cause; but she, faithful to the promise made to her husband, refused to divulge it. The brother then went to the latter, who had not noticed the change in his wife; the gradation had been so little day by day. They discussed matters of business in confidence, and better success came. But it took as many years to restore that forehead to its normal shape as it took months to produce the former change. This is a common experience; a tendency the wrong way is not so easily remedied, for it soon fixes itself.

Trouble is the combined meanings of that uncontrol which instigates the expressions of doubt and that dislike which is shown in the knitting of the brow. In the making of this double meaning the vertical wrinkles pervade the lower half of the forehead, due to the contracting and narrowing of the face; while they are crossed by the horizontal wrinkles, making a display of broken skin. The forehead is truly clouded. Its meaning is

trouble. The strange fact is that the horizontal lines are due to the forward movement of the scalp more than to the upward action of the eyebrows. This pushing down of the forehead by the scalp's action allows the brows to remain down also, as in sullenness; the latter having some element of firmness in it, as is seen in the closed mouth when the corners are down in the settled mood of discontent.

Magnetism tenses the face, as does any bright sensation, and this tensing opens the features. We have referred to a young lady, who allowed her peevish nature to so narrow her face that it became quite ugly, although it had been beautiful. This ugliness drove her lover away. She studied expression, and learned what were the causes and the meanings of all muscular changes of the face. Under advice she also studied advanced magnetism. Not by artificial methods, not by pretences of a better disposition, not by massage and the mechanical means of smoothing her face, did she attempt to get back its beauty, but by a deeply rooted system of magnetism that went to the core of her being and revolutionized her mind, her heart and her nervous nature. She won back her loveliness and her lover. The same thing is true, or may be made true, in all lives; for magnetism broadens the features, as it also broadens the whole personality. It is the best of all personal attainments.

Cynicism weakens mind and heart.

This is the Fifty-ninth Principle. If we were dealing with nothing but physical magnetism, we might let this subject go without discussion. The best phase of this power is in its mental and emotional character. The

beef is good enough, but there are departments of human life far above flesh, even though dependent upon that as a basis of existence. Our principle refers to the dark malice of the mind; the very thing that turned the sweet-faced maiden to a hideous hater of her fellow mortals, and stamped its nature on her face.

Cynicism is a distrust of the motives of others; a looking for something sinister in every good deed; a berater of charity because of its possibility of intended display, and a snapper at everything and everybody from early morning to the last hours of the dreary day. Its first effect is seen in the features. The brow knits more and more deeply; the forehead has its wrinkles of doubt, as though all persons were objects of dire suspicion; the nose becomes pinched in cruelty, and the corners of the mouth drag down. Take a mirror, and try to change your face to such a condition; see if you deem the same beautiful, and try to catch the meanings that lurk in the disarrangement of those lines that may mark the sublime trend of grandest thoughts, or scrawl the hatrèd of the devil. Do not allow cynicism ever to possess you.

It is not because of its moral, so much as on account of its magnetic value that one should be free from the cynic's disposition. The cure is in the formation of a new habit, by the resolution of a determined will, which shall forbid the doubting, distrusting moods to come into the mind. Bad things grow first and fastest. When you look for flowers, the weeds are there. Uncanny habits take a strong hold on most natures, and resist to the last. The will alone can conquer them. Now, here is an opportunity for you to try your own value. What are you worth in will-power? We know you are cynical; just a little, perhaps; but it is the little out of which everything great grows. Eradicate it. It is better to hunt for good motives in every human life, and be deceived, than

to hunt for the bad ones and find them; better because of its reflex action on your mind, your heart and soul. If all men and women would cease searching for the ill in others, and set about finding the good, there would be much more of the latter in the world, for we can always find what we look for. Try it. Set the example. Get a hundred others to try it also. It will become infectious.

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Adverse criticism is unmagnetic.

This is the Sixtieth Principle. It is true that all persons are free to pass judgment on the acts and thoughts of their fellow beings when any earthly good can be accomplished by so doing; but the criticism should be bright, sunny and generous, without being untrue and misleading. If you cannot say bright things of a person, keep silent. Few indeed are the individuals who are totally deprived of some affirmative quality; if you find such, you may pass them by. There are some people whom it is best to disregard.

Criticism is of two classes; the first applies to matters of which the public seek to be informed, the second to those in which individuals are interested. It is useless to speak of the methods employed by newspapers, as such methods are generally beyond the pale of civilization. As long as they attack evil, show fight to the devil, and cry down the bad in every form, they are the agents of good; but they do not do this. We believe that it is the duty of every man and woman who honors the truth to make war upon dishonesty. Criticism attacks the individual. War attacks a principle. Persons engaged in doing injury to their fellow beings should be suppressed, and their punishment should be intended to deter them

and others from doing such injury. All these things come under the head of crimes.

So frail is the human heart that perfection is far from possible. The critics are always steeped in the poison they discover in others. From the tone of their language they seek to create the impression that they themselves are free from faults. They do not deal in crimes or penalties, but in weaknesses of life; picking out faults here and there, and holding them up to ridicule. They do not attack principles or methods, but persons. They avoid dealing in laws of operations, and confine themselves to characters which they choose to sully, because mud looks stronger on white. They prick human beings always in sore and tender spots, as though it were a sudden discovery of theirs that there were vulnerable defects in mankind.

What is gained by the general criticism of art, of professional work or public careers? If a production of the artist is worthless, absolutely and entirely without merit, why not let it alone? The absence of notice will certainly not be construed into a favorable report. If it pleases the ignorant, let it stand for their sake; for the wise will not be deceived by it. If a picture or statue is so poor in taste and skill of execution that it repels the uninitiated, it is not worthy of notice; but if it gives pleasure to one mortal, let it go to him in peace. Critics have pronounced as daubs some of the masterpieces of creation; so the opinion is sometimes no better than the thoughts expressed. In professional work, singers, speakers and actors have been made the butt of ridicule by the cheapest of scribblers, the most ignorant of whom are found in the large cities. In New York it is so easy to bring favorable notices from certain critics that men, whose income from their papers is merely nominal, have become wealthy in bribery. In that city, and as well in any of the large centers of population, you never see a

stinging, sarcastic or mean attack on a play, an actor, a singer, a musician or a speaker, unless the critic is bidding for money, and is making the notice as bitter as possible in order to secure a bribe against its repetition in that or other cases.

If professional work has merit, let that part of it be stated. If it is utterly lacking in merit, it is a wonder; but let it alone. Every time you turn on the mud faucet in your own brain, you daub yourself. You cannot besmirch another without getting spattered. If the work has but little merit, state that much, and there let the matter rest. No one will be deceived. It is much better to be silent, or to state a little and have it bright, than to turn the mind into a green scum simply to let loose some words of ill. Nor is it the harm that may be done to others that is to be considered; the moral side of the problem is not what we are presenting; it is the reaction on your own mind. To possess the charm of brightness, you need all the sunshine there is in life. You can get none so well as by shedding it, as though you were an original sun, throwing your rays to planets and their satelites.

That class of criticism which interests the curious minds of the masses is in the line of personal malignity. There is so much devil in men and women that they enjoy the downfall of virtue. Even when the pale-faced and pious souls exclaim, "Too bad!" they mean it not. Here is a man who has held up well for fifty years; the public has learned to place their confidence in him; the newsmongers get hold of some bit of gossip started by some "human gabber," and the story is distended and distorted till it is suitable for a column or more of print; the criminal papers start it with big headlines; the vilest of these take a whole page, with circus poster type running clear across, and it is given to the public. Now the men and women who say, "Too bad!" and who pre-

tend to such sorrow because of the downfall of this man—well, what do those pale-faced, pious persons do? Do they feel the pangs of sorrow because of one more good man gone wrong? Not at all. They read every word of the account. They get other papers that contain the contortions, horribly stretched out; they call the attention of their friends and acquaintances to the affair; they scatter the news as widely as their morbid natures can, and they are totally lacking in the sense to see that the discrepancies of the sensation stamp it as an untruth on its face. What next do they do? We shall see how sincere is that expression of pity. The next day the less criminal of these scare-head papers come out with the statement, in a few lines on a back page of their issue, in an obscure corner, to the effect that the scandal was wholly without foundation; that it was made up out of whole cloth by some gossip, and that the man was innocent. What do the pious men and women do? They glance at the refutal with disgust. They never correct the lie to their friends and acquaintances. Such is human nature.

We present this scum of the heart because you must meet it everywhere, and you must not cater to it. You cannot afford to send such clouds across the sky of your own life. Disappoint the morbid greed for this scum by refusing to become a sewer through which any mud shall flow. Persons whom you meet may declare that they never indulge in gossip and scandal; that they do not care to hear it, and all that; but the fact is, they will prick up their ears to catch something ill, and will turn deaf at mention of something favorable. "I heard a certain thing of H.," said a man to an assemblage of acquaintances. "What is it?" chimed in every voice, in eager inquiry. "He gave a hundred dollars to some worthy poor," was the answer; and the assemblage said "Oh!" in tones of disgust. On another occasion, a man

said to the same group: "I heard a certain thing of D.," and they asked quickly, "What is it?" "Well, I heard that B. got into trouble last week." "What did he do?" "Out with it," "Tell us all about it." "Well, he borrowed fifty dollars of a friend—" "And never paid it back?" "Not exactly. He lost it." "Pretended to?" "He said he lost it." "Yes, yes; of course, he said so. He would say that." And so the conversation went on. Let any ill report start out concerning any man or woman, and the curiosity of the mind demands to know it, and to retail it. Let a suggestion of good, no matter how slight or how strong, be made concerning a person, and it dries up all curiosity. It is altogether uninteresting.

A very conclusive experiment was made with a woman who had professed to despise gossip. A gentleman friend took for the subject of his test an almost unknown personage, so that the question of interest in the individual might not enter into the problem. He then remarked to the lady: "I have been pleased to hear good reports of Mrs. J." "Are you interested in bicycling?" "Somewhat. You know Mr. J. does not ride a bicycle." "I never heard so." "They speak very well of him, and I heard of a very excellent deed of his not long ago." "That is very good. Bicycling is coming into vogue very rapidly." "I believe it is already quite popular. I got hold of a piece of gossip about this same Mr. J. that does not put him in a good light." The woman swung around, directed her gaze from the open window toward the man, and asked: "What did he do?" "It was something that does not reflect credit on a man who pretends to be honorable." "Will it bear repeating?" "I think so." "Then tell me." "I interrupted you in your remark about bicycling. Are you learning to ride?" "Not yet. I may, however. But what was that about Mr. J.? You are very tantalizing. Tell me; you keep me in suspense." "Oh, yes; I forgot. Do you wish to know what it was

he did that I mentioned as being very good?" "No, no. I don't care for that. You said something else." And this woman then saw the weakness of her nature; but she excused herself on the ground that her own heart was but a reflection of humanity in general. So it is.

There is a reason for it, but no excuse. The reason is a plain one. All human beings are defective. Not one is perfect. The best man and the best woman is morally vulnerable somewhere. When that weak spot is found, the human devils dance about it like a crowd of revelers, glad of its existence. You must not join in that crowd. You need and must get a better temperament, one that cannot endure the upholding of dark suspicions in this world of light. Be brave. Never see evil in another. See only the good. Never hint at the bad. Solicit the favors of sunshine, cheerfulness and loving kindness, and shower them broadcast wherever you go. It will pay you well. It is the magnetic temperament.

61

An unpleasant voice is unmagnetic.

This is the Sixty-first Principle. The voice is a reflection of the real person. No matter how we attempt to vary our tones, we cannot escape this law. Even the affected assumption of ease fails to conceal what is behind the voice. It has been common of late years for persons who realize that their words are harshly spoken to assume a certain style of utterance, which is known as affectation, such as we hear in the fop, or in the languid lady; but supposing the pretender to be ill, or discouraged, or envious, or malicious, or in whatever mood you please, the voice will betray such condition by mixing other qualities or colors with the affectation. On the same

principle it is impossible for a good-natured man to assume a really disagreeable tone, although he purposely uses a constricted or throaty voice in the attempt.

There are fixed qualities in the human voice, and they are natural because they are the result of long continued use, which has developed into a fixed habit. If a person has seen too much of the ugly things of life, has developed enmities, sought revenge, or given vent in other ways to a disposition of dislike or hatred, he will have a voice that tells this story in spite of all he can do to conceal it. Ordinarily this is known as a guttural fault; the throat seems to be narrowed, as though he were attempting to growl at everybody and everything. We are sorry to say that a large majority are endowed with this harsh and unpleasant quality; and it is probably true that the same majority of the human race has experienced feelings of hatred or the desire of revenge to a greater or less extent. Another common fault is that of the aspirate voice, by which the tone is mixed with unvibrated air; and the meaning of this is a desire for secrecy, for it is the natural outcome of the universal gossiping habit. It is said that not one person in ten thousand, on an average, is free from this evil. An aspirate voice is unpleasant and irritating.

In order to cultivate a pleasant voice it is first essential to get at the root of the trouble, and this will be found in the temperament. By mechanical exercises the guttural and aspirate qualities may be eliminated, except for the purposes of art, where they do some service; but the only result attained is the acquisition of musical clearness and purity, which may be entirely lacking in interest. Still it is a fact that mechanically pure tones cannot be long kept from becoming harsh. It is by no means a difficult matter to overcome all impurities of voice, including the most serious defects as well as harshness, by magnetic exercises alone. This is the short road

to the best of voices. Under the usual systems of voice culture it has required not less than two years to establish purity and brilliancy of tone, whereas the development of magnetism has accomplished as much in a shorter time, besides adding permanency of value that can never be attained by mere vocal practice. The voice is disagreeable in the quality of its structure, in the method of its use, and in what it seeks to convey. Everybody is agreed that harsh or unpleasant tones annoy those who are compelled to hear them, as scratching on glass with a nail irritates the ear.

62

Dead tones are unmagnetic.

This is the Sixty-second Principle. We have seen that the voice may be made mechanically pure by exercises in voice culture which are designed for producing that result. At first we wonder why a sound that is free from defects, as of harshness and a scraping roughness so often found in the speaking tones, should not be pleasant when the faults have been removed. So they are, by comparison. The note of an organ that had a cracked reed proved annoying to the church folks; when a new reed was put in the place of the defective one, the sound was pleasant by comparison. The note was clear, beautiful and perfect. To hear it once was charming; to hear it a thousand times was pleasant enough; but to hear it always was lacking in the charm that it first gave, for it was a dead sound.

All persons have live or dead voices, in the sense that they speak from the muscular system, or from the mind or heart. A young man said of a young lady, who had one of these mechanically perfect voices, "She has the

most beautiful voice I ever heard." He followed her for several years as a friend, admirer and suitor. She was of a lovable disposition, as far as she was capable of loving, but had no malice or hatred in her heart, for she was too inactive; an example really of an undeveloped nature. This young man could not endure the emptiness of her tones after he had become better acquainted with her; their clearness and purity gave him no pleasure, although they did not produce that distress which the opposite qualities do, and were preferable to them. She had a dead voice, one that was completely lacking in magnetism, in emotional warmth or in mental strength.

Most voices are far from pleasant. They serve for a while as a means of communication in business or social use, then the hearer is glad when they cease.

We often meet this dead voice, and in a variety of forms. Sometimes it is coupled with aspiration in its worst condition; at other times it is gutteral, harsh and scraping; and in these combinations it repels all persons who come within its sound. These are those whom we dislike very much to listen to; they talk and say nothing; or, when their ideas are worth anything, the way they present them is wearying. "He is a very attractive looking gentleman," said a young lady, describing one whom she had been glad to meet; "but the moment he began to talk I was tired of him. His voice is nothing, just nothing." The supposition that an oral voice is a dead one is well founded, and it is generally true, but not always so. There has been life discovered in tones of the oral quality, but it is languid. In a few rare cases physical weakness has been the real cause of this unresonant voice. At all events, it should be turned into one of magnetic warmth, and this is the quickest and surest of all methods. The dead voice is overcome in no other way, no matter how hard one may try to force it out by culture of the mechanical sort.

63

Monotony of sound or action tends to hypnotize rather than magnetize.

This is the Sixty-third Principle. What is called range of pitch is variation up or down the musical scale. There are three registers in the voice, speaking in a general way, the highest being known as the head register, the middle as the throat register, and the lowest as the chest register. These divisions are made for convenience only. In each of these great divisions of the musical scale there are from eight to about eleven half notes, or actual singing tones. In other words, there are from twenty-four to thirty-three different degrees of pitch; in certain very remarkable voices there are more, in most persons less.

In spite of this possibility of change or variation, the ordinary individual uses but one or two of them. In conversation you will hear almost no modulation at all. The man with a harsh voice does not know it perhaps, yet he keeps it going, and in a monotony of sound at that. It is wonderfully distressing. By some good luck he learns that his unpleasant voice is repelling his friends, and he proceeds to cultivate it so as to sweeten it a little. This is not sufficient. He needs variation in the use of it, for everything monotonous tends to irritate the mind and nerves. He may never know why his more beautiful tone is not a full relief to his friends and acquaintances.

What is the value of one pretty note? Will you go to hear the most celebrated singer warble on one tone, say on C? It is a very excellent tone, and has all the exquisite charm of culture, and we will say some of the warmth of magnetism; but it is merely C. You purchase a piano, and it pleases you immensely. Your daughter likes some

one note better than all others, say D, and she plays that a full hour. Do you like it, simply because it is perfect? Yet you are compelled to listen to one note only in some lovely individual, and it is in your presence all day long. It is monotonous; and monotony kills. It saps the life of one fibre of the brain, and one prick of a needle may produce insanity. All about you are one-note speakers, or one-note talkers, and they are failures. The human voice has the greatest opportunities of all the faculties, and is the most used, but the worst used.

All monotony is distressing. By it one may perhaps hypnotize. We have learned of this process being successful through the scheme of addressing the subject in one pitch of the voice, taking pains not to indulge in any modulation. To eat the same food is bad for the blood, as it seems to cloy the stomach and weaken the eagerness of hunger by deadening the action of digestion. To see the same things in the same way in your room is likewise wearying. The same foods, the same regime, the same habits, the same amusements, the same thoughts and monotony of life in general or in detail, is more or less exhausting. It does not do to take all the vitality out of one nerve or one class of nerves. In the same way a voice of one note does injury to a speaker, producing on his mind, by reflex action, an exhaustion that is dangerous to his own vigor of thought. It is always seen that a man or woman with a monotonous voice is correspondingly dull in brain and heart, when using the voice. Some excellent writers cannot express valuable thoughts off-hand. Some of the best novelists are tiresome in conversation in speech. The attempt to make them lecturers has failed. Lacking magnetism, they have not acquired warm, rich voices; and to secure the value of their minds they have been compelled to write out their lectures, the delivery of which has destroyed the merits otherwise possessed.

64

Methods of speech should afford pleasure to others. This is the Sixty-fourth Principle. By the word "methods" is meant not merely the quality and general characteristics of voice, but the many little arts that aid to give its tone pleasure. These are so numerous that it would be impracticable to consider them apart. We have already referred to the unpleasant qualities of the voice, also to its deadness in certain individuals, and to its monotonous use; but there are other things, called methods, that annoy. You would hardly think that there would be much else under this line; but we shall see.

Under the term methods we may include as much or as little as we please, and in whatever department we may choose to enter. Thus the use of force is a mistake, if it is employed under the idea that it has unusual value. Not many years ago, the proprietor of a large summer hotel lost nearly a hundred of his regular patrons before he discovered the cause. It seems that the hotel was surrounded on three sides by a very broad piazza, the front portion of which attracted the guests in the forenoon hours. These patrons generally remained in the month of August, and some for two months, and most of them had come year after year. In the season to which we have referred they began to leave in a few days, and refused to assign a reason. At length it was discovered that a man, who talked in a loud voice had made it impossible for the guests to enjoy themselves.

It was his custom to take a prominent place on the main piazza and talk on all subjects with equal facility, and thereby make his voice a constant source of annoyance. Force is physical, animal, mechanical. Magnetic voices are always powerful in their use of blows or peals

of sound; but these are not to be employed more frequently than the thunder itself in a storm. You never hear it thunder all the time. The least bit of interest or excitement tends to send the voice up the pitch, and our admiration for it is lost at once, no matter how beautiful the person. The voice naturally has three normal pitches, the normal high, the normal middle, and the normal low. A low pitch is not a soft voice, but simply low in the musical scale, and should be developed into strength.

The following natural principles will serve to guide you in the daily use of the voice:

1. A very high pitch with force is used by scolds, vixen and irritable people.

2. A high pitch, a note or two below the normal high, spoken with softness and slowly, is the most affectionate and tender of all tones.

3. A middle pitch is an indication of calmness of mind and heart.

4. A pitch a little below the middle adds earnestness and seriousness to a tender and loving voice.

5. A low pitch spoken with force depicts strength of character, firmness of mind and heart, and a ruling spirit.

6. A low pitch spoken softly betrays solemnity.

7. Whispered tones, either composed of pure whisper or aspirated tones, indicate a suspicious, stealthy or deceptive nature. There should be no aspiration in any of the pitches.

Some of these little rules you already understand, but they have a special significance under this head, and should be kept constantly in mind until a new temperament has been acquired. An empty voice is the first great barrier in life; and, as it makes those around you nervous and irritable, the counter-purpose will become desperate and destroy your growth of influence. Somebody will be working to get you out of their circle of acquaintance. The remark of a man that he never traded at a

certain store because he disliked to hear the proprietor talk, has a general significance. To frame pleasant sayings in the mind is not sufficient, for they may not sound pleasant when uttered. We can deceive our friends by writing, for then the voice is not heard; but spoken words are colored by the feeling that prompts them. A cross remark, when not intended, has often escaped the lips and made enemies. We do not know how the words are going to sound until we open our mouths. A vixen is known by the voice. Irritability is so plainly marked in the manner of speaking that only strong self-control can eradicate it. It is not what we say, but how it is said, that influences others. "No" can be said to mean "Yes." "I am glad to see you," may be intoned so as to mean "I am sorry you are here."

Study the effect of your speech over others. Remember that you cannot afford to drive away friends or to make enemies wantonly. You cannot shut your eyes to the fact that you are in competition with all mankind, and that others stand ready to push you one side when you are no longer able to hold your own. Personal attainments are powers that defeat, each in itself, some counter influence that seeks to put you down. This study involves a knowledge of the general rules of human nature; and an application of personal magnetism in dealing with such persons as mere acquaintances, ordinary friends, tradesmen, employés, agents, and all persons whom we meet in ordinary transactions. If we were alone in our desire of power, all persons would fall within the sway of our will. Purpose, however, is so strong in life, and in all animal life especially, that we are crossed at every turn by counter purposes. Their counter purposes are as numerous as the sands on the sea, as varied as the thoughts of man, and exist in every conceivable degree of strength. They are the cause of all crime and wickedness. When the desire is stronger than the power of execution, the

natural consequence is agitation and broken lines of influence. As we will see later on, this leads to destruction of things, persons, self and soul. The counter influences to be met are worthy of your study. We do not now refer to those which come from special sources, but ask you to examine the great world at large, study its vagaries, customs, expectations and criticisms. Depend upon your will-power to meet them and hold them in mastery. This indomitable will-power is the genius of greatness, or the despair of the wretched. Either is for the time so much the superior of all counter purposes that the latter are completely controlled; in the one case they are swept into straight lines of greatness, or demolished by the energy of crime. You can meet and overpower the evil forces at work by your own strength; but they are best kept at a distance by a magnetic temperament; and this is built of the best things in life, teaching smoothness and avoiding whatever is rough and annoying.

65

Nothing automatic is magnetic.

This is the Sixty-fifth Principle. What are called automatics are the little movements that throw themselves off, so to speak; they are self-acting. All the world is full of them, and they originate in every conceivable way. They take the attention of others from your mind or purpose, and scatter your own influence. Did you ever watch your friend? What are his mannerisms, his individualities, his automatics? Individualities are character peculiarities. Mannerisms are physical peculiarities. Automatics are small and disagreeable movements that attract attention and detract from the usefulness and character of their possessor.

With the exception of those who have perfect self-control all persons possess automatics. Indeed, it is claimed that no person is free from them at one time or another. One person winks continually. Another squints the face into a constant contortion; this gentleman chews his mustache, this lady bites her finger-nails, that girl nibbles at the ends of her fingers, this young man drums, or keeps his lips in motion, and so on through a long list of automatic motions. But sounds are very disagreeable when automatic. We can look away from the sight of the motions, but cannot close our ears to the person who drums, or taps the foot, or snaps the finger, or whistles, or hems at every pause, or says "uh" a thousand times an hour when struggling for the right word, or keeps some sound going to annoy those within hearing.

The persons who most indulge in these faults are sometimes those who most need the power which they are wantonly throwing away. These tiresome and irritating physical habits ruin a person's usefulness, and directly affect his success in the world. It is a pleasure to get away from the person possessing them. Many clergymen fail because of this difficulty. No friend is bold enough to criticize so small a point. It touches the sensitiveness too finely. Only this year we were called upon to criticize the leading clergyman in a town where he could have reaped a harvest of souls double that obtained. He felt that he was a failure, and asked for a frank opinion. We had seen him in the pulpit, and stated the cause of his indifferent success. "In the first place, you bob your head forward on every emphatic word, sometimes craning your neck, and sometimes pounding the atmosphere with your forehead. This of itself is tiresome. No one can endure to watch you long; for, even if the particular fault cannot be analyzed, the public feel the lack of your self-containment and control. You make many gestures, probably too many; but those you do make are meaning-

less and therefore irritating to the beholders. Your action is merely automatic; with the possibility of thousands of varied movements of the body, you make but one or two, and repeat them for three-quarters of an hour." He wrote down these ideas, told them to his wife, and practiced at home to overcome them, if he could.

The claim that a person should not be conscious of self is not true in every sense. There is a consciousness required that is of the kind that a good grammarian uses; a knowledge of when a thing is wrong. "Did you notice the spelling of any words in the book you finished today?" was asked of a very accurate orthographer. He said he noticed nothing. This is consciousness. Had there been any bad spelling he would have noticed it. A good grammarian never notices correct usage, but is quickly cognizant of errors. In the same way a person should be conscious of self, and avoid automatics when they occur; not paying attention to what is free from such faults. This is effected by temperament.

Genuine frankness is magnetic.

This is the Sixty-sixth Principle. By this law the mind and heart speak so much as they need, and speak it openly. Subterfuge and concealment are never necessary. Nor is it proper to open the mind on all occasions or to every person. It is commendable to keep your most private thoughts to yourself; your plans, your ambition, your secret communings, if they seem to demand it; but of this you alone are the arbitrator and must decide. Ingeniousness is an art with some, a pretence with others.

There is an air of genial magnetism about one who is free from deception. Frankness does not mean to tell

everything you know. On the other hand a careful person will keep many things to himself. Where it is unnecessary to tell, it is quite unnecessary to lie. Do not employ circumlocution to evade. Be frank enough to say you wish to refrain from telling. A magnetic person can refuse the request of another so completely and yet so delightfully that a pleasant sensation is left where a sting might have ensued. Do not have any uncertainty in your answer. Be brave in small things. Honesty of purpose is the best corner-stone of all magnetic lives; yet there are some persons, notably lawyers, who so work themselves up into the belief of the honesty of their own dishonest views that for the time being they experience genuine feelings of truthfulness. Rufus Choate was one of these men. He did not have faith in his clients; but he used the process of mental vision to summon before his mind his imaginary honest clients, for whom he pleaded with all the zeal and warmth of his generous and noble heart. The circumstances that looked suspicious in their connection with his real clients he made consistent with the lives of his imaginary ones, and showed to the jury how an honest man might commit deeds that, while appearing suspicious, were in fact innocently done. So mental vision is an aid to dishonesty, and it is to be regretted.

What a grand mail of manliness and womanliness is earnest frankness. In the privacy of your own family you may make an ape of yourself, if you wish, and it is generally a relief to an overwrought brain to do so. But out in the great, broad world, where the battle of life has to be fought, you should be in earnest. It is easy to joke, and you leave the impression of being a jolly good fellow; but your influence in life is much marred. A jovial disposition is always appreciated when proper if accompanied with dignity and reserve. Humorous illustrations are made more humorous if the speaker contrasts himself with the subject-matter of the joke.

One's life conduct should be about right. Courage is so important a factor in this great art that its absence at once detracts from one's personal power. A man who lacks courage is a coward; not always in the sense of conscience, and moral cowardice is its lowest form; but in the sense of embarrassment. Ignorance, in some persons, is the cause of this trouble; in others it kills embarrassment. Generally speaking, however, a lack of knowledge, a discovered mistake, or forgetfulness will give rise to embarrassment. If we know that we are pronouncing our words well, an affirmative courage is present. To be sure of being correct is always exhilarating and aids the development of magnetism.

If we know that our voices are good, and are easily controlled, the same result follows. If we know that we are awkward, we become embarrassed. To be awkward, and not to know it, mars our usefulness, for then our friends and audiences lose confidence in us. A graceful person, free from affectation, inspires the friendship and confidence of others. That saves embarrassment.

IF YOU ARE CAUGHT IN A MISTAKE, ADMIT IT.

This precept is nearly always a good one. No honest man need ever fear the result of admitting an error. If the error is unnoticed, do not call attention to it, if there is no possibility of harm arising from its concealment. If it is noticed, and you attempt to dodge it, the result will be disastrous. A ready, straightforward acknowledgment of the error has a breezy air of frankness about it that always charms and captivates. Dishonest people generally seek to circumlocute and explain away their errors.

Some persons run away from empty fears; some seek to dodge the irresistible; and all put off till the last moment the disagreeable duties of life. Such avoidance is unmagnetic.

DO THINGS THAT YOU DISLIKE TO DO.

Of course, this applies to things that are proper to do. It is human nature to shirk, to dodge, to evade, to put off. It is never magnetic, however. Such habits are easily formed. It is unnecessary to state that laziness is an enemy of this art, as it is of every art and every good thing in life; but there will be little laziness present in any pupil who masters the tension exercises. They will drive it away, and probably forever.

On arising in the morning you will think of some duty that should be performed. It may not exactly be disagreeable, but it is unattractive, and you feel that it can be put off for a day or two. Go about it at once! You wish to speak to your neighbor upon a matter that needs rectifying, but which he may be ignorant of. It may be slightly unpleasant. Do it at once. It is good training. You owe a man a bill. You meet him on the street. Speak to him about it frankly and honestly. If you can never pay him, say so. If in a year you may be able to cancel the debt, say so. Whatever the facts are, tell them. Do not hang your head, and merely nod as you go by. If you know he is in the habit of passing a certain street, do not dodge him or change your accustomed path, even though it is just as convenient. Such habits make a currish spirit and stamp the face badly. If your creditor asks you for the debt, do not be annoyed, even if he is angry. Dignity and manliness will make you supreme master of the situation.

All persons may be unfortunate enough to be insolvent debtors at times. It is a bad freak of human nature to spend your cash at most any other place than that of your creditor, simply because you are afraid to meet him. Persons who can no longer get credit will spend their cash at the store of one whom they do not owe. This is unmagnetic, because it is unmanly. Go to your creditor, and tell him that you cannot pay him the

old debt, but that, as long as he will sell you at as low prices as others, you will give him the preference of your cash patronage. It builds up a manly and magnetic spirit to seek out and to perform things that you dislike to do.

If a person owes you do not be afraid to ask for it. Do not whine and beg, but come directly to the point; show him the exact position he occupies in the matter. Your magnetic directness may secure the claim, where threatening or peevishness would do no good. The mere presence and look of a creditor has made many a debtor feel glad to pay the debt.

If you owe a person an apology, make it; but always in a frank, honest and dignified manner; no matter whether you have offended the greatest or the meanest of earth, intentionally or unintentionally. It is not yielding to apologise where an apology is due. Never be profuse. A simple, earnest remark, coming from the heart, is always sufficient. Do this even if it is hard to do; that makes it better practice.

If you have a favor to ask of another, do not put it off. The more you dislike to do it, the sooner you should attempt it, for you should be thankful that such an opportunity presents itself for practicing this precept. And so we might go on citing the ways in which you can perform things that are not inviting. Many such opportunities present themselves constantly. Hail them as good omens, and never disregard this precept. It will make you manly, and that quality is essential to magnetism of the person.

"Yet while he stood and knew not what to do,
With yearning, a strange thrill of hope there came,
A shaft of new desire now pierced him through,
And therewithal a soft voice called his name;
And when he turned, with eager eyes aflame,
He saw betwixt him and the setting sun
The lively image of his loved one."

67

Politeness is magnetic.

This is the Sixty-seventh Principle. To be polite is to be both skilled in the science of etiquette and polished in the art of good breeding. So important are these two great accomplishments that a special book, known as Ralston Culture, has devoted a large space to them. The laws of etiquette are founded upon natural rules in most instances, and no person is excusable who is ignorant of them. The fads and whims of artificial form are not worth learning. So that a person is correct, as far as good judgment and sense hold sway; he is cultured.

Politeness that is not natural, is generally insipid, flat and colorless. By natural politeness is meant that manner of tongue and action which is a part of ourselves at all times. Naturalness is merely habit. One habit can easily be changed for another. After the first struggle is over the new habit displaces the old. The tendency of mankind is to drift into barbarism. The cultivating hand of art checks this tendency and seeks at every opportunity to improve man.

Politeness should be studied as an art and practiced as such. It is sometimes practiced only before company, but the shallowness is soon discovered. A person naturally polite will be so before a beggar and before a king; before his own sister as well as in the presence of some other fellow's sister; before his mother, father, child, servant, dog; and he who is coarse at home, or boorish in his private life, can assume only the thinnest gauze of politeness when occasion demands it; and because it is mere assumption, he will become embarrassed, will blunder, halt, hem, and show either stupid reticence or a brassy boorishness under the guise of pretended felici-

tous conversation. The latter has the supreme satisfaction of feeling happy while making others miserable.

Success is worth attaining, whether it is forced by the command of a haughty will or invited by the dulcet tones of kindness. Polish is the fairest of accomplishments, for it attracts as the light draws a moth. Many a plain woman has won her way to the good opinion of others by nothing better than an elegance of manner and politeness. Society is a power in every locality. It is intended to draw the line between the coarse animal instincts of humanity and the higher hopes of refinement, and is undoubtedly the birthright of gentleness. How quickly a gentleman of reasonable ability might rise in life, if he were to give unmistakable evidence of the possession of this quality.

Sympathy is magnetic.

This is the Sixty-eighth Principle. It deals with a quality of the heart, as politeness is a quality of the mind and muscles. In the present existence men and women are always in need of sympathy and are always looking for it. No one is so strong that it is not accepted as a solace for the sufferings and disappointments of life. To be alone on the face of the globe would make man a brute, a soul of iron without a single pulsation of kindly interest in anything except the operations of crude nature. Humanity is based upon sympathy by which hearts are interwoven into the fabric of society.

This quality is an angel with wings outspread toward opposite poles. We cannot bear to witness the agony of others, even when they might have averted the condition their own wantonness has brought upon them; but it is

as harmful to them as to us to encourage or even permit such wantonness to have free scope. This age is saturated with fraud and deceit, the practice of which destroys the magnetism of the possessor and may outflank the strength of the honest man. You cannot afford to use crooked methods; for magnetism is the doctrine of straightness. Nor can you afford to be ambushed by the trickery of others. The proudest army the world ever saw, the chosen array of men tried in battle and proven in bravery, could not withstand the treachery of the diabolical methods employed by savages. Strength must fight in the open.

This law is true in magnetism, and is one of its most important principles. Sympathy is needed for those who are attacked in ambush, and for yourself as well if you are unable to cope with this disadvantage; but it must be withheld from the classes that prey upon your honesty under the pretence of doing you a service. You may be as magnetic as you please; if you step into a trap that will catch you in its sharp clutches, you are defenceless. The sword that cut the tendon at the heel of Achilles laid him low. There is trickery at every hand, waiting to entrap you; and the age is now in the vortex of a whirlpool of deceit.

There is plenty of dishonesty in the world, but far more honesty. Because the former is so abundant it is no reason why you should distrust mankind generally. A confidence in those about you affords you more comfort, and draws the love of others to you. It is well to be on your guard, so as to save yourself from loss. You can rebuke dishonesty by a full, powerful glance of the eye.

We should take a kindly interest in everybody, where we have occasion to meet and talk with them. Make our tones pleasant and sincerely earnest. Pitch the voice at or below the middle register. Soften it if the occasion demands. Do not be sympathetic to bestow a favor, or

to be patronizing. Do not be verbose. Do not "slop over." Say nothing of a sympathetic nature unless the heart prompts it, and there is thought behind the words; but make the heart prompt it. Educate it to kindness. Study faces; look into the eyes of those you meet, and read their lives. Mental vision will aid you to carry your study of men and women into their homes; and it rarely ever fails to tell true stories of their joys or sorrows, hopes or disappointments.

In your sympathy learn to discriminate between the classes that cause so much suffering to their fellow beings and those who are fighting the battle of honesty, and you will find both sides in array. Dishonesty is more active; one foxy man will, in a day, cover more ground than ten honest men, taking all the averages into consideration. This should not be true. It is the duty of those who possess a superior power to drive out of ambush the lurking outlaws; for fear is a detriment to courage, and the bravest cannot help fearing a tricky adversary. You can understand this principle better by putting yourself in the place of one who is willing to fight a foe openly, as man to man, but who would be foolhardy to submit himself to the sure dangers of subterfuge.

The preceding table of dishonesty was prepared some years ago, and has been before the public for a decade without adverse criticism. Those who are in a position to know agree fully with the percentages given, and some have offered suggestions tending to strengthen the positions given. Corporations are bodies in the aggregate designed to avoid responsibility, and to shield the official as well as the member behind the mass. This aggregation is controlled by one spirit only—policy. It is a spirit without a soul. The common law of England and America has for centuries maintained that corporations have no souls. All humanity is absent in their conduct, and

without humanity there is no chance for the development of magnetism.

Politicians are dishonest to the core, in and out, from their hides to their centers. The so-called profession of politics is the lowest in the whole category of methods by which man seeks to get a living by his wits. It is the diametrical opposite of statesmanship. The latter refuses to be bound by party, but first demands the principle. All party ties are fetters of freedom; and there is no honest man who is willing to give up his freedom to a party, unless he is a stupid dupe. To think and to act in a certain rut is not liberty. The party man is a caged bird of songless voice. The statesman is an eagle, whose broad, expanding wings lift him out of the hollow dungeons into a plane far above, from which he is able to view a wide horizon.

Manufacturers are nearly all dishonest, especially in America. The race here is for money only. If a reliable brand of goods is established, it is only because there is value in the name of honesty; and this mere name must be paraded for the purposes of advertising. American manufacturers are the most unreliable in the world, and this is not necessarily a reflection upon the people, for most of the manufacturers are the off-scourings of the Old World. Many attempts have been made to expose them, but they combine with politicians, and have influence in legislation to such an extent that it is almost hopeless to dethrone them. When we state the lamentable fact that the white flour sold at this day is badly adulterated with injurious matter, such as white clay, earth, ground lime, terra alba, fertilizing material, as well as corn, corn husks, alum and other poisons, it tells the whole story; for when manufacturers are so dishonest as to imperil the lives of humanity by the invasion of the staff of life with their money-making diabolism, we can hope for nothing better in other directions.

The study of magnetism has everything to do with the question of honesty in food manufactures. The surest way of securing magnetism is by the natural funds in the vital system of the body, and these are directly supplied by the nutrition of the blood. Pure foods, if of a wholesome character, will of themselves generate more than nine-tenths of all the magnetism the body needs. It is the purpose of nature that they should do this. Pure foods tend toward the healing of all diseases; they drive away pain by substituting wholesome flesh in place of that which is imperfect. They supply power because their nutrition is turned into vitality. On the opposite hand, the use of dangerous foods will soon drive away all magnetism.

A very ready test was made of this fact in the case of a man who was acknowledged to be of the highest order of power in this line, but who, on attempting to address a meeting where much was expected of him, could not do more than deal in words. He was suffering from intestinal pains caused by the use of adulterated foods. An actor, who had held for years a power over his audiences, found his magnetism all gone, and he spent his weeks and months fighting to hold his own in the dramatic profession, while it was impossible to get vitality from the food he ate. At length he suspected that he was falling prey to the numberless food adulterations; he saw in the papers the statement that no food was pure, or at least that all kinds were adulterated, and he fell back upon the plainest of the wholesome foods, using those that he knew could not be tampered with; and lo! to his gratifying surprise his magnetism came back in full force. He said: "I now use a better class of foods, if simpler, than ever I used before, and I am correspondingly benefited." Herein is a secret worth learning, if you would get the best value from what you eat. And the best is much the cheapest.

We will not take the space to discuss all the list in the table of dishonesty. The chief importance is in the fact that we must avoid being waylaid by the trickery of these classes. A retail dealer says: "I am not one of those who pretend to be honest. I simply try to be when I can; and when I cannot, I do not try. I defy any man in my business line to be honest all the time. The trouble is principally with the wholesalers; they are up to new tricks all the time. Here is G., a retailer; he was convicted of selling chemically made vinegar that was rank poisonous. I had some of the same kind, and I would have sworn it was pure vinegar; but it was not. You see, I did not know. I cannot find out how to tell all these adulterations. I had bought the best grade of spices, cream tartar, peppers, and other goods; but they all turned out to be fraudulent. I paid the highest prices. What am I to do?" And he then went on to say that he could not look a man in the face to whom he had sold some of such poisons. It made a sort of sneak of him. The men who sold him the goods he never dealt with again, and he took the trouble to notify other retail dealers of the fact, which he persisted in until he had ruined the wholesalers. This was right. If other honest men would do as much, the enemies of humanity would be driven from ambush.

A judge of court once gave evidence of a keen knowledge of human nature. A business man purchased some guaranteed all-wool suitings, some guaranteed all-linen handkerchiefs, and other things from a peddler who had a regular route. The goods proved to be very inferior grades of cotton. The peddler was arrested and discharged. The judge said: "In this age of misrepresentation the courts cannot stop to correct the falsehoods told in business. The complaining witness certainly knew, or ought to have known, that peddlers are no more honest than other merchants." In another case the judge

ruled to the jury somewhat as follows: "The decisions of courts in the various States, particularly in what are termed leading cases, as far as they affect this cause, establish the right of a man selling goods to praise them to excess, even to overstep the bounds of truth. If he guarantees them in such language as would amount to a warranty of their nature, grade, etc., he may be liable in a civil action for a breach of such guarantee; but false statements are not of that character. There seems to be no penalty for them, unless it is a clear case of obtaining money or other value by false pretences. A falsehood that overpraises the goods would not be construed as a ground for either a criminal or civil action." In other words, the courts hold that deceit is to be expected in trade, and that a purchaser should not find fault if he is victimized. This is an unpleasant assertion, but is born out in actual experience.

A man who had been in business thirty years and in politics for ten or more, said: "In the ten years of my political career, which is now as successful as at any previous time, I have never met an honest man in that profession, although a certain few have the reputation of being unsullied. When a Representative or Senator does not dare to accept a bribe from a corporation, he accepts a retainer to act as attorney, whether he is an attorney or not. Among my business acquaintances the only honest man I have ever met—that is, the only man who was probably honest all the time—was a retail grocer, who would not sell pure goods on the guarantee or reputation of a firm of makers or wholesalers, but who got at the knowledge of their contents in one way or another and gave the facts to his patrons. He was believed in by all his customers, and built up an immense trade. He and a few of his wealthy patrons combined in a little society, and hired chemists to analyze the goods. This became known." We have received a large

number of similar letters from the earliest students of our book on Advanced Magnetism.

If you are thinking of buying land or of otherwise engaging the services of a real estate agent, it is well to remember the remarks made by the judge of court. While most of them are dishonest at some time or other, about two in a hundred are honest at all times; but these two have not settled in your locality, it is quite probable. It is very humiliating and disheartening to be cheated in matters that relate to a home; so we advise you to inquire of all your friends and acquaintances who can give you light upon the facts that pertain to such transactions. Lawyers are not all honest at all times; some are honest part of the time, and some are never honest, as the effort would fracture their cheek. There is a class of counsellors who pride themselves on their knowledge, their chastity and their integrity; men who never take a small case, and who charge extortionate fees in large ones. They would not misrepresent a fact to court or jury, but they are thoroughly dishonest while satisfying themselves of their honesty; for it is fraudulent to accept a retainer that is worth more than all their services should be valued in the whole case; keep their clients in the dark as to the probable future charges, and finally extort an extra fee of enormous proportions. This is the practice of many white-featured lawyers. Perhaps their conceit makes them believe that they are honest. Extortion is always a crime, and any charge that exceeds the actual value of the services rendered is extortion. We believe you will agree with our logic here.

The greatest evidence of hypnotic contagion is the blind belief that the ignorant classes have in the statements made in the newspapers. In one of the largest American cities the "yellow" journals have a large following, the rankest of which are three in number in the morning and three in the evening; although most papers

that use large type headlines, called scare-heads, are "yellow," sensational and debasing, as investigation will show. The enterprise (?) of such papers is emulated by all other dishonest editors; their syndicate Sunday falsehoods are copied far and wide; their concocted scientific (?) articles are eagerly caught up by the smaller press, who know better than to believe in them; and so much of the profession of journalism is saturated with the lowest stripe of dishonesty. How eagerly a fake interview with a prominent man, created out of nothing but the criminal brain of an editor or far-away æthereal correspondent (?), is caught up by all the papers of the country without exception, and paraded into the homes of those who are too busy to analyze the frauds of the press. Several years ago, the New York Liar pretended that its European correspondent (a myth that existed in the brain of the editor of the N. Y. L.) had seen Admiral Dewey, and had succeeded in making him talk in a very indiscreet manner; the whole thing being, of course, repudiated by him as an invention; yet every paper in America published that interview, as though it were true. We asked an editor if he believed it at the time he read it, and he quickly answered, "No; we all knew it was a lie. That New York paper is an unparalleled liar. But we published it because it was news, and the people do not care whether it was true or not." Another editor said: "Journalism of to-day in America is a sort of dime novel affair. It is mostly fiction of the cheapest grade." And we have reports from many editors who would like to see it made an honest profession. That such lies do an incalculable injury is well known, from the fact that so many editors, reporters and correspondents are killed every year by those they have maligned, and juries have refused to convict the slayers. Reputation is dearer than life, and if a man may kill his would-be murderer, it is good logic to assume that juries are justified in

acquitting those who have removed pests worse than murderers.

69

Beauty of thought is magnetic.

This is the Sixty-ninth Principle. Before this volume closes we shall show that true magnetism, that which wins and which ennobles the character that wins, is associated with a realm of which man knows but little. Assuming that there are opposite poles of existence somewhere, but not fully recognized as yet, and assuming that, for the sake of convenience, it would be proper to call one of them hell and the other heaven, we feel justified in asserting that negative magnetism tends toward the former condition and positive toward the latter; that hypnotism is at the lowest extremity of the basest form of sub-consciousness, while magnetism is at the highest.

The more you examine these propositions the more you will be convinced of their truth.

Life has two main highways—one that ascends, the other that descends; one that invites everything that enhances the value of existence, the other that invites all the meanness of the universe into its pathway. A flower is an object of praise, a weed inspires contempt. A song awakens the memory of other days, and its swelling notes are fraught with the fragrant airs of youth and love; a discordant scratching on the window-pane is sound that distracts. Thoughts that are beautiful are born of heaven somewhere; whether it be on earth or in brighter skies, we know not. All power for ruling life is akin to the all prevailing scheme that is sending this planet on to a grander destiny.

A fountain can rise no higher than its source, and a

mind can give no more than it has. Beautiful thoughts are pearls of life, and can never die. Well spoken words reflect their meaning on the soul. A thought read by the eye or coldly uttered by the voice appeals to the brain only, and is rarely ever fully absorbed. A thought feelingly spoken, with the full heart of the speaker back of it, is soon absorbed. Thus the grandest and most sublime experience of the world's past great men and women can be drawn into our natures.

The greatest characters of one generation have absorbed the thoughts of the greatest characters of the preceding generations. This accumulation has come down to us. A great character leaves behind him, in language, the very pith and essence of himself. The things a man says are himself. He at one time loved to quote the grandest thoughts of his predecessors, until, by absorption, they became a part of his character. Edward Everett declared this to be the surest and quickest means of building a strong character; and no great person has ever failed to follow the plan. Webster was full of Milton, Shakespeare and the Bible.

Flowers are the stars of the fields, the pearls of the garden, the jewels of home. They abound everywhere to please the eye with their beauty, and fill the air with their fragrance. They are to the substantial growth of vegetation what poetry is to prose. The sky is studded with them at night, when earth's flowers have gone to rest. The love of flowers should be cultivated. To look into the construction of the tiniest bud that blooms, and contemplate its world of life, its intricacy of growth, will awaken the heart to a desire for the purest things of life.

Music likewise touches the depths of the soul. The love for this can be increased by cultivation. It is not necessary to be able to sing or play. The author can do neither, but he can listen to both with intense enjoyment. The ballads of everyday life, and the profounder music

of the thoughtful composers impress the mind and heart; but the common airs known as topical songs, and the "catchy" tunes that amuse merely, are to pure music what "slang" is to refinement. Character is not built up by cultivating a taste for "slangy" songs. Here the line should be drawn. The first experiences of childhood are stamped on a whole life. The earliest impulses of a day live and breathe into a strong and pure life all through the hours till night. We are affected in the daytime by the first mood of the morning.

Some persons in society never say a bright thing; they are clay. Some cannot open their mouths without saying a positively dull thing; they are useless earth. Their social position is to wear colors and fill in the background. There are many talkers in society who have a vocabulary as small as a kitchen maid's, yet who do most of the talking. The repetition of words, and the redundancy of thought furnish as much brightness as a meal of dried apples twenty-one times a week. Such persons are empty minded; and flippancy or morbid moroseness can be the only offspring. True brightness can be acquired by all who desire it, and then the mind will scintillate with the modesty of a diamond. The surest way to achieve this much-to-be-desired result is to repeat aloud, to yourself only, the thoughts which you would say to others, and to correct them as you hear them.

It is the habit of many to talk as though it was unimportant whether the ideas, or even the language, were understood or not. Those who lack the power of voice and enunciation bury their thoughts in an unintelligible mass of sound, thereby reacting on the creative talent of speech. All things born must have some means of communication with living beings. The orator is dead to himself even, if he cannot use his voice. The writer must know how to use pen and ink. The poets of ancient centuries sang their fancies, those of to-day

frame them in written speech; yet these jeweled galaxies of the mind could only have been felt were language unknown. To him who would create, unfold, develop, and give to the world the priceless gems of thought, the glittering and flower-spangled beauties of that rarer realm of life, there must precede in gifts the means and methods of expression; there must come the art of making sentences easily, the flow of language and the clear coinage of enunciation. As one writer says: "Good fortune and good speech go hand in hand."

Persons who can say beautiful things in a beautiful manner, who are unable to make themselves heard or understood, shrink back on themselves and lose courage, as has been the experience with many a man and woman who would otherwise have proved themselves of untold value to mankind. It is not loudness of voice that enables one to be understood. If the vowels have no mouth action the utterances are not clearly made and not easily heard. It is not sufficient that the audience hear the sound of the voice—they should hear what is said. Language consists merely of syllables, syllables of vowels and consonants. One syllable differs from another merely in the fact that different vowels and consonants are employed, or combined differently.

If a speaker or reader with more voice than brains should endeavor merely to make himself heard, he could do it by shouting or yelling unintelligible sounds, as the street venders do; the voice is heard, and distressingly so. But a quiet tone, accompanied by a clear enunciation, will carry sense, in the form of intelligible words, farther than the shouter's voice. A strong voice is of no avail if the vowels and consonants are not well formed and made. The vowels should be formed as far forward in the mouth as possible, and be accompanied by full lip action. One vowel differs from another only in a change of the shape of the mouth. The consonants should be

made by the firmest possible contact of two parts of the mouth.

Conversation is often made the channel of expression of beautiful thoughts. It is an avenue of opportunity that should be made much of, for it is not possible to develop the brain and its best realms unless the channels of communication are employed. A thought that has never winged its flight out of the mind is deadborn. No better means of testing your magnetism, your dignity, your power and self-control, can be found than in the opportunities of good conversation. Do not, of course, become a mere display, nor an arrogant consumer of the time and attention of the assembly or whomsoever you are engaged with, but use the highest discretion. When others talk, listen. When others are ready to listen, talk. It is an advantage to the wise to be heard. Remaining silent soon relegates you to a lower stratum. Between these two dangers you must steer your way with care and intelligence. In listening, throw your whole interest upon the thoughts of the talker; if you are as magnetic as you should be, you will be able to quietly silence an empty talker, and open the way to a more fruitful conversation.

It is excellent to seek society, to make it if you cannot find it otherwise, to extend your acquaintance with refined and worthy persons, so that the flowers of life may be cultivated as well as the flowers of the garden. Good society is the best school for both sexes. Where it does not exist humanity is barbarous. The best society is that wherein we find the best refinement, the best thought and the purest hearts. Etiquette is a code of conduct founded on common sense, and intended to establish refined customs among people who interchange social courtesies. But what is good etiquette in society is good at home.

Caste in social rank is the true law of life. If men and

women openly refuse to cultivate those charms of mind and manner which are within easy reach of all, they should be relegated to their proper rank socially. It is true, and lamentably so, that what is called the best society is often a mixture of good and bad; but even here the good has its opportunities. A few people make the personnel of the whole, and the leaders are often magnetic rather than boorishly wealthy. No better ambition can be found in life than the desire to rule the drawing-room; and the history of the highest caste of all the cities and countries proves that brilliancy and merit, when magnetic, may lead the salon, even if wealth and ancestry are lacking.

The magnetism that charms must be developed on charmable lines. It is a mistake to think otherwise. A lady, who had opportunities but no desire to make herself refined, once sought the aid of these lessons. "I just want to charm people," she said. "But, madam, do you suppose that coarse features, foul breath, discolored teeth, a snappy voice and masculine tread will aid you to charm the persons whom you meet?" "Why not, if I acquire magnetism?" Well, why not? In the first place, the soul of pure magnetism, or the vital gift of pleasing and winning, has existed since the birth of the sky. All that pleases, and blesses while it pleases, is magnetic. The kind ways, the cultured voice, the smile, the poise of color, the harmony of music, the sympathy of love, are natural emanations from the soul of magnetism that permeates existence. For you, then, to be socially magnetic, the first step is to decree by act of your will that these charms shall be yours.

In the realm of attainment you acquire the temperament that makes your work, your efforts, your life even, a naturally magnetic success. Sudden adoption of habits must result in mere artifice, a thing that is pricked like a bubble when it is brought in contact with the real

influence of strong men and women. You must be able to cope with the greatest. Do not depend upon the unreal. You need temperament; a fixed habit, a soul saturated with whatever is best, a character that is vital in its power; and these are the true magnetic temperament when they are charged.

❧

"The leaf tongues of the forest,
The flowery lips of the sod,
The happy birds that hymn their
Rapture in the ear of God,
The summer wind that bringeth
Music over land and sea
Have each a voice that singeth
This sweet song of songs to me:
'This world is full of beauty,
Like other worlds above,
And if we did our duty,
It might be full of love.'"